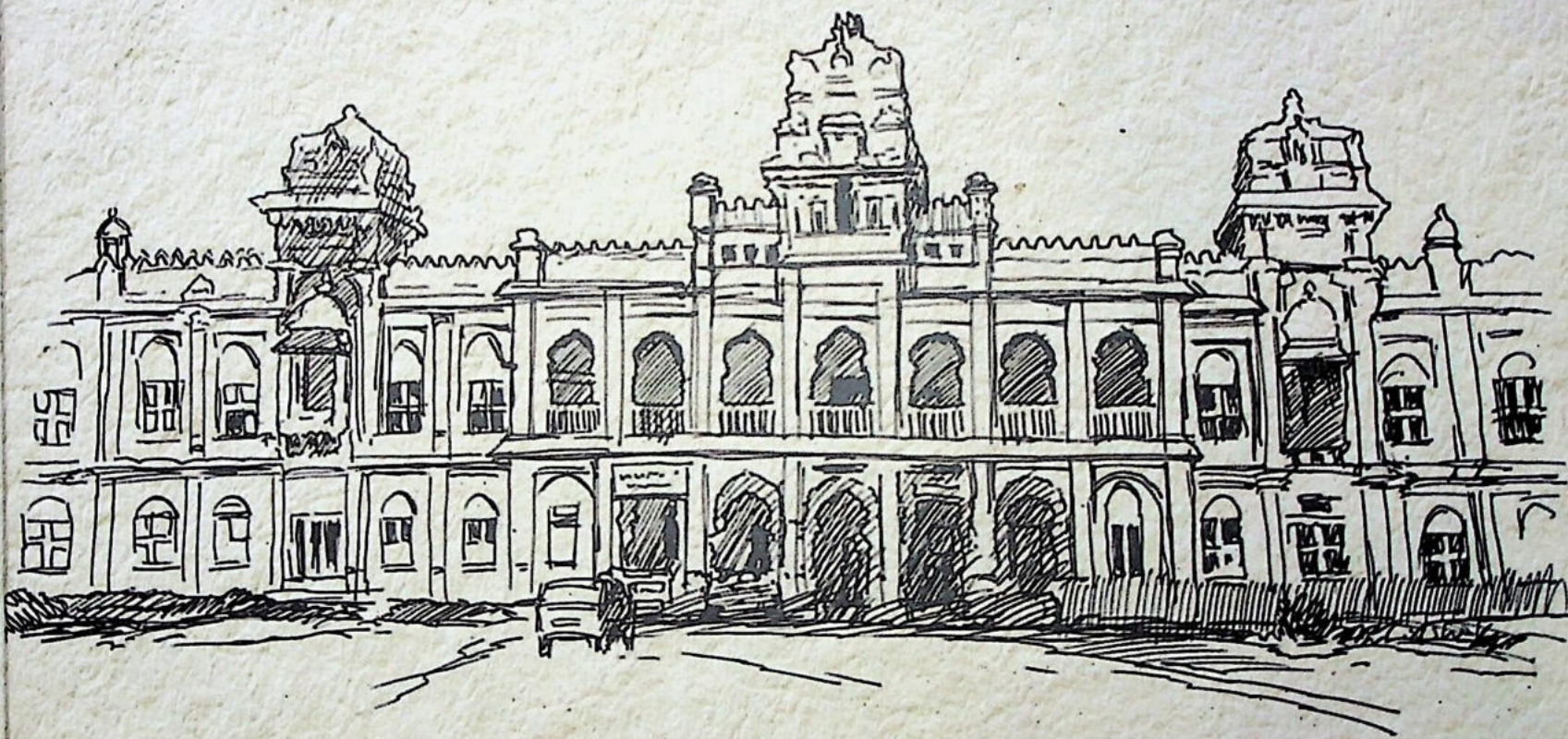


History of Sri Parakala Mutt

AN ABODE OF HAYAGRIVA



G Sudesh Kumar

Sri Brahma Tantra Swatantra Parakala Swami Mutt
Krishnavilasa Road, Mysore

Praise for the Book

“*Sri Parakala Matha* is one of the foremost *matha paramparas* in Sri Vaishnava Lineage. It propagates the philosophy of *Vishistadwaita* and adheres to the teachings of Bhagavad Ramanuja and Swami Vedanta Desika. This *matha* has Sri Lakshmi Hayagriva as *aradhaya devata* and has been in the forefront in producing various *granthas* that delineate the concept of *Vishistadwaita* and Sri Vaishnava Sampradaya.

“While I read through the book by G Sudesh Kumar, I was very happy that he has been able to put forth the message of *Sri Parakala Matha*, its history and the greatness of various acharyas associated with the *matham* in a concise manner, and also making it an interesting read for youngsters in the *sampradaya*. The language used and the pictures deployed are a great treat to the eyes. This book will go into being one of the best books on *matham* history in days to come.”

—Sri U. Ve. Dushyanth Sridhar
VEDIC SPEAKER AND WRITER

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AN ABODE OF HAYAGRIVA

G Sudesh Kumar

Sri Brahma Tantra Swatantra Parakala Swami Mutt
Krishnavilasa Road, Mysore

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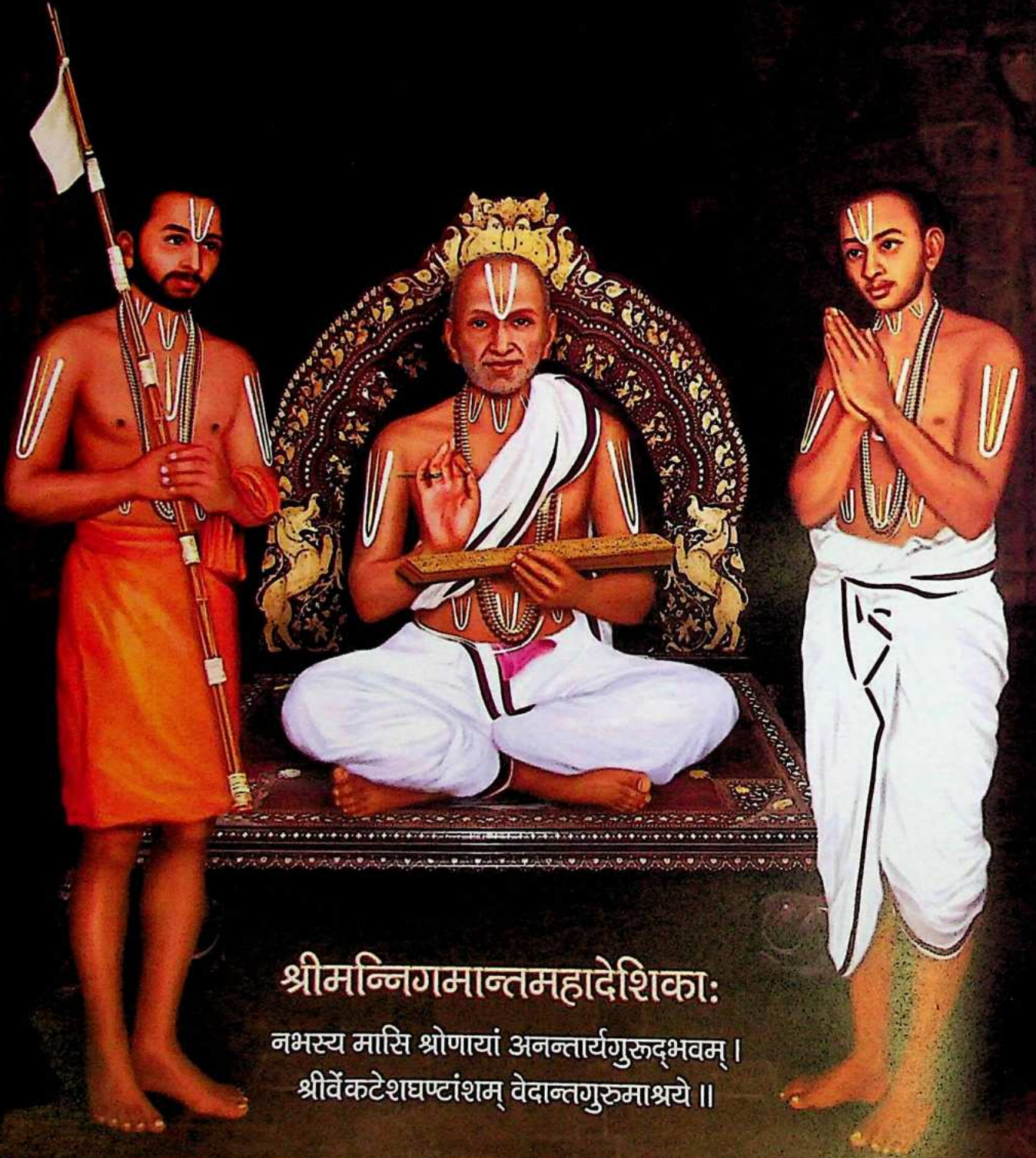


श्रीभगवद्रामानुजमुनयः

उपवीतिनमूर्ध्वपुण्ड्रवन्तं त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।
शरणागतसार्थवाहमीडे शिखया शेखरिणं पतिं यतीनाम् ॥

எம்பெருமானார் தரிசனம்
Emberumanaar Darshanam

Sri Ramanujacharya



श्रीमन्निगमान्तमहादेशिकाः

नभस्य मासि श्रोणायां अनन्तार्यगुरुद्भवम् ।
श्रीवेंकटेशघण्टांशम् वेदान्तगुरुमाश्रये ॥

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எம்பெருமானார் தரிசனம்
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SRI BRAHMATANTRA SWATANTRA PARAKALASWAMY MUTT

Krishnavilasa Road (Near J.M. Palace), Devaraja Mohalla, Mysuru - 570 004, Karnataka State, India

ಶ್ರೀಲಕ್ಷ್ಮೀಹಯವದನ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭ್ಯಾಂ ನಮಃ

Shree Lakshmi Hayavadana Lakshminarayanabhyam Namaha

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

Shreemathe Ramanujaya Namaha

ಶ್ರೀಮತೇ ನಿಗಮಾಂತ ಮಹಾದೇಶಿಕಾಯ ನಮಃ

Srimathe Nigamantha Maha Desikaya Namaha

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Sri Brahmatantra Swatantra Parakala Guruparamparayai Namaha

Ref.

॥ಶ್ರೀ॥

Date : 30/9/2023

॥ ಆನಾರ್ಯ ವರ್ಯಿಣಿ ಮಧುಲಕ್ಷಾಸನಮ ॥

ನಮಸ್ತೇಛಾ ವಿಶ್ವತಾನ್ತಾ ಆತ್ಮನಾಮಂತರಾತ್ಮನೇ ।
ಬ್ರಹ್ಮಣಿ ಹೃದಯವಕ್ತ್ರಾಯ ಬಂಧಮೋಕ್ಷೇಕಹೇತವೇ ॥
ಪ್ರಯತಿ ಆವ್ಯವಕಾಶಾ ಪ್ರಾಣಾರ್ತಿ ವಿಧುವೇತು ।
ಬ್ರಹ್ಮತಂತ್ರ-ಸ್ವತಂತ್ರಾ ದ್ವಿತೀಯ-ಬ್ರಹ್ಮಣಿ ನಮಃ ॥
ಲೋಕೇ ಜೀವೋದ್ಧಾರಕಾಣಾಂ ಬಂಧಮೋಕ್ಷೇಕಕಾರಣಾಣಾಂ ಹೇತುಃ
ಶ್ರೀಪರಕಾಶಮಠೇ ಆನಾಥ್ಯದೈವಃ ಶ್ರೀರಾಮಾನುಜ - ವೇದಾಂತದೈವಿಕೈಃ
ಸರ್ವೋತ್ತಮೇಷಾ ಅಪ್ರತಿಭಾಗೇಣ ಯಃ ಶ್ರೀಲಕ್ಷ್ಮೀಹೃದಯಗ್ರೀವಃ ಅನಿವ
ವಿರೂಪಾಕ್ಷಃ ಇತಿ ಸರ್ವವಿದಿತನರಮೇವ । ಉನಾದೃಶ-ಆನಾಥ್ಯದೈವ
ಅಧಿಕೃತ್ಯ ವಾಣಪರ್ತಿನಗರೇ ಪ್ರಸಿದ್ಧವೆಂಜಿ ಜಾತಃ ಶ್ರೀ ಸಿ. ಸುದೇಶ್ವರಕುಮಾರಃ
ಚಾರ್ವಾಕೀಯ ವಿಜ್ಞಾನಸಂಸ್ಥಾಪಕ ಪ್ರಧಾನಪದವಿ ಅಲಂಕೃತ್ಯ, ಪಿಣ್ಣಾಹಾಗಾಂ
ಅನುಗ್ರಹೇಣ ಆಂಗಲಭಾಷಾಂ "The History of Sri Parakala Mutt,
An Abode of Happiness" ಇತಿ ಪುಸ್ತಕಂ ರಚಯಿತ್ವಾ, ತಸ್ಮಿನ್ ಪುಸ್ತಕ
ಪ್ರಾಕಾರೇ ಶ್ರೀಹೃದಯಗ್ರೀವವರ್ಣನಿ, ಸದಗುಣಸೂಕ್ತ ಪುಸ್ತಕಮಂಶರಣಾಂಗಿ
ಜೀವನವರ್ಣನೆ, ಸುಂದರತಯಾ ಸ್ವಪಾಠಿತ್ವೇನ ಮನೋಜ್ಞಾಂಜಲಿ ವರ್ಣಿತವಾನ್
ನಾದೃಶಪುಸ್ತಕಂ ಅಮೂಲಾಗ್ನಿ ಪರಿಕ್ಷೀಲಯಿ, ತೇವಾಂ ಪಾಠಿತ್ವಂ ವರ್ಣಯಿತ್ವಂ
ಅಭಾವಯಃ । ಶ್ರೀ ಸುದೇಶ್ವರಕುಮಾರದಯ ಕುಟುಂಬದಯ ಚ ಪರಕಾಶಮಠೇ ವಿರಾಜ-
ಮಾನಾಂ ಶ್ರೀಲಕ್ಷ್ಮೀಹೃದಯಗ್ರೀವ-ಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣ-ವೇಣುಗೋಪಾಲದೇವಾಣಾಂ
ದಿವ್ಯವಕ್ರಾಕ್ಷಾಃ, ಶ್ರೀಬ್ರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರಪರಕಾಶಮಠಾನ್ಯಾಚಾರ್ಯವರ್ಯಿಣಿ
ದಿವ್ಯಾನುಗ್ರಹಃ ಶ್ರುತ್ವಾಃ ಇತಿ ಆಭಿಷೇಕಮಾಹೇ ।

ಆಚಾರ್ಯದೈವ,
ಇ. ವ. ವೀರಯ್ಯಪ್ಪನಾರ್ಕ,
ಶ್ರೀಕಾರ್ಯಕರ್ತಾ,
ಶ್ರೀಪರಕಾಶಮಠ,
ಮೈಸೂರು ।

ಇತ್ಯಂ
SRI KARYAKARTHA, ಚಾರಾಚಾರ್ಯಸ್ಮತಃ,
SRI BRAHMATANTRA SWATANTRA PARAKALA Sri Brahmatantra Swatantra
SWAMY MUTT, MYSORE. Parkalaswamy Mutt, MYSURU

SRIMUKHAM FROM THE PARAKALA MUTT SWAMI



Foreword

Established in the mid 14th century, the Parakala Matha served as a venerable institution dedicated to the study, preservation, and dissemination of Vedic knowledge.

The Brahmatantra Swatantra Parakala Matha holds a significant place within the rich tapestry of Hindu monastic lineages, particularly in the Sri Vaishnava tradition and Vishishtadvaita philosophical concept associated with the notable philosopher Sri Ramanujacharya. Throughout its history, the Matha has nurtured a lineage of spiritual leaders and gurus who guide disciples and devotees on their spiritual journeys.

The author of the book Dr. G. Sudesh Kumar dwells deep into the historic details of the lineage and legacy of the Parakala Matha over six centuries. Besides this he also narrates the association between the Parakala Matha and the Wadiyar Dynasty of Mysore which also has a history of over six centuries. This unique Guru Shishya Parampare is continued to this day, as it was followed by our illustrious predecessors in the earlier years.

I have had the good fortune of being blessed by His Holiness Srimadabhinava Ramanuja Brahmatantra Swatantra Parakala Swamiji on the eve of my marriage with H. H. Srikantadatta Narasimharaja Wadiyar in 1976. My husband and I witnessed the Peetha Deeksha ceremony of the Present Peethadhipati His Holiness Srimadabhinava Vaageesha Brahmatantra Swatantra Parakala Swamiji in 1992 at Mysore. We are fortunate to have the opportunity to welcome His Holiness for padapuja and seek his blessings every year on occasions of His Holiness' visits to the Palace and while we visit the Matha in Mysuru and Bengaluru.

My compliments to Dr. G. Sudesh Kumar on bringing out the book *History of Sri Parakala Mutt – An Abode of Hayagriva*, a “must-read”, to appreciate the relevance of traditions.

The Palace, Mysore
15th January 2024

Dr. Pramoda Devi Wadiyar



Sri Balaji Venkateswara Swamy Temple

Deval Venkatapur, Chilkur Village, Moinabad Mandal,
Ranga Reddy District, T.S. Ph : 9885100614

Date : 24th January, 2024

PARAKALA MATHAM GYANANANDAMAYAM

Sri Parakala Mutt is the most revered Sr Vaishnava Mutt founded by Sri Vedanta Desika for the preservation and propagation of Vishistadwaita Philosophy. The presiding deity of the mutt, the idol of Sri Lakshmi Hayagriva and Ramanuja's commentary Sri Bhashyam have common origins in Sri Sharada Peeth, Kashmir of 10th century. The book "History of Sri Parakala Mutt: An Abode of Hayagriva" by Dr. G. Sudesh Kumar, chronicles the origin, growth and glory of the mutt, its illustrious acharya parampara, its royal patronage and many glorious literary and philosophical works generated by its mathadipathis, through available historical records.

Dr. G. Sudesh Kumar has presented an important strand of religious history in a lucid and easy-to-read style with an impressive visual imagery and candid a narrative of documented events. The book is a treasure trove of information on Sri Hayagriva worship and Sri Vaishnava lineage of South India and a timely tribute to one of the ancient institutions of Sanatana Dharma.

Faithfully yours,

(C.S. RANGARAJAN)

Hereditary Archaka cum Trustee,
Sri Balaji Venkateswara Swamy Temple,
Chilkur, Moinabad (M), R.R. Dist.

Preface

Around mid-1960's, when I must have been 7–8 years old, I accompanied my parents, Sri G. Raghava Chari and Smt. G. Krishnavenamma to have *darshan* of then Jeer of Sri Parakala Mutt and his entourage, who were on *Vijaya Yatra* in my hometown. The divine sight of Sri Lakshmi Hayagriva is the earliest memory of my devotional awareness of our family deity. The *samsthanadipathis* of this region i.e., Wanaparthi / Gadwal / Atmakur rulers, were patrons of the mutt, while being vassals of Nizam of Hyderabad, before India became an independent Republic. My first visit to Sri Parakala Mutt was when I was a Ph.D. student at Indian Institute of Science, Bangalore (1977–1982) and took my parents to Mysore. My father could not help but get transported back to his childhood at the turn of the last century, when his father (my grandfather), Sri Tiruvallur / Gajulapalli Srinivasa Chari was a full time employee of the mutt. The glory of Mysore Kingdom and the royal patronage of the mutt may be long gone, but it still lived among our family musings and reminiscences. My next encounter with the mutt was about a decade ago when the present Acharya, Sri Abhinava Vageesha Brahmatantra Swatantra Parakalaswami, took the initiative of opening a branch in Hyderabad for the benefit of disciples of that region. At that time, my retired father and my elder brother Sri G. Ravindranath were actively interacting with late Sri B. Venkatanatham of Hyderabad branch in his fundraising efforts.

The idol of Lakshmi Hayagriva worshipped in the mutt at Mysore and *Sri Bhashyam* i.e., *magnum opus* of Ramanuja's Vishishtadwaita philosophy, have common origins in 11th century *Sharada Peeth* of Kashmir. It is my intention to trace the origin, growth and disciplic succession of the mutt, which is a significant strand of Sri Vaishnavism, in a simple and easy-to-read coffee table-book format. My task has been made easier by

earlier accounts of all those who researched, translated and published key aspects of this glorious tradition of Sri Ramanuja and Sri Vedanta Desika *sampradaya*. Many of the literary, epigraphical records and inscriptions of historical importance were translated from Tamil, Kannada and Telugu into English by the Department of Archeology and documented in the earliest version of *Epigraphica Indica* volumes. The daily activities of the mutt and *Digvijaya Yatra* details of various Jeers, etc. were meticulously documented by their disciples during certain periods, but even basic details pertaining to other times are either lost or were not recorded. A perusal of these records shows uninterrupted *Acharya Parampara* from Sri Vedanta Desika to the present day 36th Jeer of the mutt and their periods of reign, their literary and philosophical contributions, inscriptions from various periods in history, original names of the ancient towns, religious ceremonies of the mutt, the *sannads* with details of grants and donations given to the mutt from visiting rulers and scholars and some major landmark events of the mutt etc. The records also indicate several *mathadipathis* were *Rajagurus* for the Vijayanagara rulers, Wodeyar Kings and to the *samsthanadipathis* of Deccan region. A representative selection, from the vast library of documents, *sannads* and inscriptions, is presented in this book without making any editorial changes or corrections, so that the interested readers may experience and appreciate the time stamp of bygone era.

I feel truly blessed to have had this opportunity to present the important role the mutt and Acharyas played in the popularity of Sri Lakshmi Hayagriva worship in South India. The role of the *acharya Parampara* was exemplary in upholding *Sanatana Dharma* under both the troubled times of history and under devotional sovereignty of various rulers.

I am grateful to the present Acharya, Sri Abhinava Vageesha Brahmatantra Swatantra Parakalaswami for his blessings and encouragement to undertake this project. My special gratitude



to Sri Bharat Swami of Sri Parakala Mutt, Mysore for showing me around the mutt premises and pointing out some interesting historical references and for helping me to have leisurely audience with the pontiff.

I offer my humble thanks to Smt. Pramoda Devi Wadiyar, the wife of Late Sri Srikantadatta Narasimharaja Wodeyar for meticulously reading the manuscript and writing a foreword.

I am also grateful to Sri Dushyant Sridhar, popular Vedic Scholar and Public Speaker and Sri C. Rangarajan, Trustee of Chilkur Balaji Temple, Hyderabad and a prominent voice on *Sanatana Dharma* for their encouraging words.

My sincere thanks to my brilliant young friend, Hari Ravikumar, who undertook the major task of the publication work required to bring my raw manuscript into an elegant volume through creative cover design and several aesthetic inputs. I am also thankful to Mr. Rajaneesh Kashyap of Gayathri Prints, Bengaluru, for typesetting the manuscript; Mr. Akash of G. K. Vale & Co., Bengaluru for restoration of some of the old drawings of acharyas to improve the print quality and clarity; Mr. Ashok U for the lovely pencil sketches; and Mr. Srishan Thirumalai and Dr. R Jagannathan (New York, USA) for reviewing a few chapters and giving their astute feedback.

Among the most enthusiastic supporters of my efforts has been my mother-in-law, Mrs. Sarala Venugopal, the niece of Tirumala Tirupati Devasthanam *Asthana Vidwan* Late Sri Rallapalli Ananthakrishna Sarma, who literally grew up in the mutt.

Most heartfully, I wish to thank my wife Smt. Padmaja Sudesh Kumar not just for customary wifely support and encouragement but for her faith, courage and determination to prod me to move ahead even under the most tragic event of our lives.

I dedicate this book to our son we are blessed with, Mr. Vaibhav Gajulapalli, and who always lives in our hearts as long as we live!

G. Sudesh Kumar Ph.D.
BENGALURU

CHAPTER 1

Prologue: A Living History

Between 6th and 12th centuries CE, *Sharada Peeth*, at the foothills of Himalayas, was the most prestigious center for advanced learning in the entire Indian subcontinent and Central Asia. Known in particular for its library, stories recount scholars travelling long distances to access its texts. By 11th century, it was also among the most revered places of worship in the Indian subcontinent. It was a spiritual clearing house and a sanctuary to nourish and shape new thoughts, and a place where scholars could converse and analyse logic, religion, philosophies and arts. The region was a spiritual hub with the confluence of Shaivism, Vaishnavism, Buddhism, and Tantrism. The *Pancharatra Agamas*, which are surviving now only in Vishnu temples of South India, had their origins in that region. At the time of Sri Ramanujacharya, i.e., around 1100 CE, the most popular commentary on *Brahma Sutras* was Adi Shankaracharya's *Brahma Sutra Bhashya*. Shankara's non-dualistic view warded off the Buddhist challenge three centuries earlier and established pre-eminence of *Upanishads* and path of knowledge as the essence of realising *Brahman*, the Ultimate Reality. Ramanujacharya, however, had a different interpretation of *Brahma Sutras* and felt that Adi Shankara had twisted the message of *Brahma Sutras* and *Upanishads* to suit his non-dualistic or Advaita philosophy.

Around the same time, while Vedantic traditions were confined to elite Sanskrit scholars, the *Bhakti* movement was

emerging as a parallel socio-cultural mass movement in South India. Ramanuja was deeply influenced by the accounts of mystic visions and devotional hymns of Alvars, Tamil-speaking Vaishnavite saints, whose compositions were catalysts for *Bhakti* movement. He was also a protégé of his spiritual preceptor, Sri Yamunacharya. In order to fulfil Yamunacharya's wishes for a commentary on *Brahma Sutras* based on the full spectrum of ritualistic (*Purva Mimamsa*) and *Upanishadic* (*Uttara Mimamsa*) portions of *Vedas*, he embarked on a long journey covering the length and breadth of the country. His objective was to interpret *Brahman* of *Upanishads* as *Saguna Brahman* instead of *Nirguna Brahman* as interpreted by Shankara. Before writing his own commentary, he sought to refer as many pre-Shankara interpretations of *Brahma Sutras* as possible. At that time, only existing copy of the most comprehensive commentary, *Baudhayana Vritti* (commentary of Baudhayana) was available in the Sharada temple library and he undertook arduous journey, like Adi Shankara centuries earlier, to Kashmir. The manuscript was shown to him and his accompanying disciple Kurutthalwar, but they were not allowed to take any notes. Everyday they would sit and read it in the library and remember word by word what they read. They came back next day to refer further and go back to reproduce their mental notes in a book format. This task went on for months and finally *Sri Bhashyam*, Sri Ramanuja's commentary on *Brahma Sutras*, was completed. In its final version, Baudhayana was quoted seven times in *Sri Bhashyam* and each of those citations reaffirmed his faith in qualified non-dualism. Sri Ramanuja received the title of '*Bhashyakara*' in the assembly of scholars and Goddess Saraswati blessed him with an idol of Lord Hayagriva, an incarnation of Vishnu and protector of *Vedas*.

Upon his return to Kanchipuram, he continued preaching his philosophy and implementing *Agama* practices in Vishnu

temples. In later centuries, his interpretation of *Upanishads* came to be known as *Vishistadvaita* school of Vedanta, underpinning the practice of Sri Vaishnavism. His intense devotion to Lord Hayagriva during his entire lifetime was recorded in *Yatiraja Vaibhavam* by his disciple Sri Vaduganambi. Ramanuja worshipped Lord Hayagriva's idol during his lifetime, which was spent at temple towns of Srirangam, Kanchipuram, Tirumala and Melkote. Ramanuja handed over the idol along with spiritual succession to Thirukurugai Pillan and to Kidambi Appullar. Tradition holds that from Pillan, it was handed down to Sri Pundarikaksha Desika, who was the son-in-law of Sri Kidambi Appullar. At the instance of Sri Appullar, he bequeathed the idol of Sri Lakshmi Hayagriva to one of his outstanding disciples, Sri Venkatanatha, who had blossomed into a peerless poet-philosopher. Blessed with the effulgent vision of Lord Hayagriva at Thiruvaheendrapuram, Venkatanatha went into a rapture and composed *Hayagriva Stotram*, his very first composition. He went on to become a polymath and one of the most brilliant stalwarts of Sri Vaishnavism in the post-Ramanuja period. Sri Vaishnava texts record how the goddess Ranganayaki in Srirangam, conferred on him the title of '*Sarva-tantra-swatantra*' or master of all arts and crafts. It is also believed that Lord Ranganatha of Srirangam awarded the title of 'Vedanta Desika' to him. In 1360 CE, Desika bequeathed this idol to his disciple, Sri Brahmatantra Swami, who installed it as the presiding deity of a new institution: Sri Brahmatantra Swatantra Matham at Kanchipuram, under the direct guidance of Vedanta Desika and his son Sri Nayanacharya. Since then, the idol of Lord Hayagriva continues to be worshipped in an uninterrupted disciplic succession of this mutt that owes its direct allegiance to Ramanuja and Vedanta Desika.

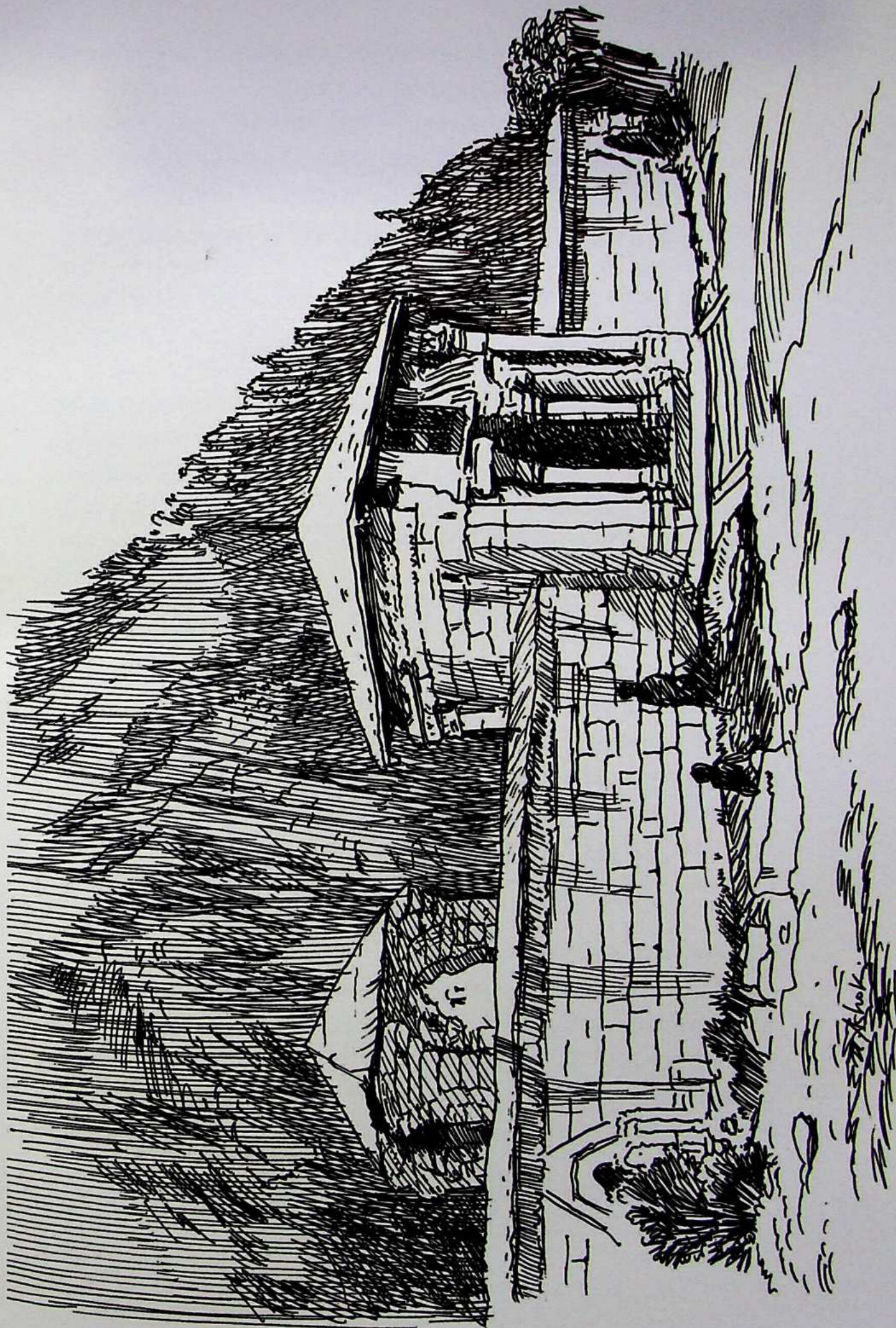
In Sri Vaishnava tradition, the tradition of *Ubhaya Vedanta*, which means equal validity of both Sanskrit Srutis and

Tamil *Prabandhams* in temple worship was established by Sri Ramanuja. Later, the differences in relative hierarchy of these texts and different interpretations of *Prapatti* (self-surrender) crystallized into *Vadagalai* (Northern) and *Thengalai* (Southern) sects, with different lineages for their respective sects. The political turmoil due to muslim invasions, and rise and fall of different kingdoms also led to trans-regional migrations across different temple towns of South India, leading to several other mutts.

Sri Brahmatantra Swatantra Matham also underwent lot of upheavals due to religious and sectarian conflicts and reached its heights of glory as well as depths of despair. Several *mathadipathis* played the role of “*rajaguru*” for kings such as Vijayanagara rulers, Mysore Wodeyars, *samsthanidhipatis* of Deccan region and some *maharajas* of northern India. Sri Lakshmi Hayagriva has been the object of immense adoration and central theme of several charming poetic, devotional and philosophical works by successive pontiffs of Sri Brahmatantra Swatantra Parakala mutt. Available epigraphical records and inscriptions bring to light some of the major events in its history and changes brought by the pontiffs of this mutt, including its change of name to Sri Brahmatantra Swatantra Parakala Swami Mutt. The popularity of Lord Hayagriva in South India is largely due to Sri Parakala Mutt emerging as the first and foremost Sri Vaishnava mutt. The mutt worships the very same idol of Lord Hayagriva, which was gifted to Ramanuja at *Sharada Peeth*, as its presiding deity. It has been a torch bearer of Hayagriva worship and *Desika parampara* for the last 700 years!



Sharada Peeth, Kashmir



CHAPTER 2

Sri Hayagriva: The Body of Knowledge

ज्ञानान्दमयं देवं निर्मालस्फटिकाकृतिम् ।
आधारं सर्वविद्यानां हयग्रीवमुपास्माहे ॥

"I worship Lord Hayagriva. The God who is the personification of knowledge (jnana) and happiness (ananda), who is very pure as a crystal, and who is the basis of all learning"¹

The most popular incarnations of Vishnu are the *Dashavatara*s. Besides these, there are references to more incarnations in puranic literature. One such incarnation is that of Sri Hayagriva, the presiding deity of Sri Parakala Mutt. He is worshiped as the God of knowledge and wisdom, both for mastering *parāvidyā* and *aparāvidyā*, having brilliant white colour, clad in white garments, seated on white lotus with Goddess Lakshmi. Although Lord Hayagriva is not a part of ten incarnations of Vishnu, he has pan-Indian presence and widely worshipped in South India.

Hayagriva in Scriptures

The name Hayagriva consists of two words, '*Haya*' meaning 'horse' and '*griva*' meaning 'neck'. Therefore, the name literally means 'one whose neck is like that of a horse' and refers to the *avatar* of Lord Vishnu, when he adorned the head of a horse. This distinctive feature corresponds with his various names (Hayagrīva,

¹ (The above verse, which was originally from *Pancharatra Agama* texts, is prefixed to *Hayagriva Stotram* of Sri Vedanta Desika during recitations)



Hayavadana, Hayaśīrṣan, Hayamukha, Hayāśya, Hayavaktra). A detailed account of this incarnation appears in *Mahabharata* and in many other Puranas like *Bhagavata Purana*, *Matsya Purana*, *Skanda Purana* and *Devi Bhagavata* etc. His story is narrated in the *Shanti Parva* (Adhyaya 347) of the *Mahabharata*. It is said that the entire universe runs according to a cosmic cycle of creation and dissolution. After one such dissolution, as Lord Vishnu reclining in the milky ocean and was thinking about the next creation, there appeared Lord Brahma ready to engage in the activity of creation. Two demons, Madhu and Kaitabha, saw Brahma singing four *Vedas* in a nectarous voice with his four faces, and with evil intentions, plundered the four *Vedas* and went into hiding. The *Vedas* were the very sight of Lord Brahma, that guided him in the process of creation. He appealed to Lord Vishnu to help him restore the body of knowledge. In response to his request, Lord Vishnu assumes a divine, magnificent and lustrous form of Hayagriva and goes after those two demons.

The following is the translated excerpt of the “rescue of the *Vedas*” in *Shanti Parva*:

*...Having entered the mythical stream,
[Viṣṇu-Hayagrīva] performed the supreme Yoga |
Performing the sound according to the rules of phonetics,
he pronounced the Om ||
The sound was resonant and went in each direction
and was charming |
It was in the whole earth and had all good qualities ||
Then, the two asuras made an agreement
regarding the Vedas |
and having thrown them onto the bank of
the mythical stream, they ran whence the sound came from ||
At that point, the king god carrying a horse's head, |
Hari, grasped all the Vedas
which had arrived at the bank of the mythical stream ||*

*He gave them back to Brahmā and
 went then back to his own nature | [...]
 Then, the two [demons] sons of Danu,
 Madhu and Kaiṭabha, who did not see anything
 [as the source of the charming sound they had heard before] |
 went back quickly to the place
 [where they had left the Vedas] and they looked ||
 Where the Vedas had been thrown,
 the place was empty! | [...]
 Then there was a fight between them and Nārāyaṇa |
 The two Madhu and Kaiṭabha,
 whose bodies were filled with rajas and tamas, |
 were killed by the 'Killer of Madhu',
 who thereby pleased Brahmā ||*

The *Mahabharata*, describing the divine form says, "The Lord incarnated in a resplendent spotless white form of Hayagriva with four hands (*chaturbhujam*). His horse head depicted the dwelling of the four *Vedas* showing the forms of the stellar world, His mane shone like the rays of Sun, His two ears beamed like *akasha* and *patala* and His forehead like the Earth, His eyebrows were vibrant like the rivers Ganga and Saraswati, His two eyes looked like the Sun and the Moon with oceans inside, His nose looked like dusk (*sandhya*) and His utterance or neigh was the supreme *pranava* (*udgita*), His tongue looked like a lightening streak...."

This description of Lord Hayagriva resonates with the description of the cosmic deity described in *Purusha Sukta* of *Rigveda*, where various elements of the universe are described as forming limbs of the cosmic *Purusha*, who is the Supreme Being—enunciating Him as the very substratum and creator of all that exists in this universe. Thus, the legend of Lord Hayagriva represents the

restorer archetype, who restores wisdom from the clutches of *rajas* and *tamas* qualities. It is for this reason that Lord Hayagriva is considered as the first acharya in the lineage of preceptors and the essence of all knowledge.

The motif of retrieval of the *Vedas* has become main source of inspiration for this divine form being revered as the bestower of knowledge. The *Upanishads* refer to two kinds of knowledge *para vidya* and *apara vidya*. The former refers to the intellect and the senses and comprises all empirical and objective knowledge. It is therefore limited to the finite world. This type of knowledge presupposes the knower, the known and the act of knowing. But the knowledge of *Brahman* and *Upanishads* is higher knowledge. It is not the knowledge of the external world we live in. It is also not the knowledge of the subjective experience of thoughts and emotions. It refers to realisation of *Brahman* and attainment of *moksha*. The difference in the iconography and representation of Sri Hayagriva and Saraswati, Goddess of learning and wisdom, may be noted here. Lord Hayagriva who represents the knowledge of the *Vedas* and deeper wisdom is shown in stoic and meditative *mudras* required to master these subjects, as opposed to the flowing nature of the arts and academic studies bestowed upon us by the image of Goddess Saraswati. They represent different attributes of knowledge which everyone aspires to master!

Hayagriva in the Agamas

Hayagriva as a deity finds a fitting place in both *Pancharatra* and *Vaikhanasa agamas*. Both these *agama* schools attach importance to the image of Lord for adoration and worship and teach ritualistic practices together with underlying metaphysical and mystical conceptions. A very important contribution to the popularity of Hayagriva in South India goes back to the hymns of Alwars,



Lord Hayagriva - Vyakhyana Mudra



Sri Lakshmi Hayagriva – Rajalalitasana Mudra

where Hayagriva “having the form of the *Vedas*” is mentioned several times.

The Alwars

The earliest Tamil Vaishnava saint of South India, widely known as Nammalwar or Sathagopan, mentions and praises the incarnation of Hayagriva in the second *sataka* of *Tiruvaimozhi*.

In the *Periya Tirumozhi* of Tirumangai Alwar, there are two verses regarding the glory of Hayagriva and the translation of the verses is as follows: “Look! (here is) the lord, who came in the form of the horse-faced one, taught the meaning of the *Vedas* together with all the aspects, when these seven worlds were covered by darkness (ignorance) and the sages together with the demons were in a state of confusion.”

Another Alwar of Travancore royal origin and one of the greatest poets, Kulasekhara Alwar, in his well known work, *Mukundamala*, also refers Lord’s victory over Madhu and Kaitabha.

Ramanujacharya

A poem in *Yatiraja Vaibhavam* by Ramanujacharya’s contemporary and disciple Vaduga Nambi (Andhra Purnar) summarises his acharya’s life. Pointing out to his devotion, Verse 89 of the *Yatiraja Vaibhavam* says:

“Receiving Hayagriva [from Saraswati] after prostration and offering worship daily to Him and (the idol of) Varadaraja whom he obtained from his family, [Ramanuja] defeated (the followers of) other systems and again reached (on his return journey) Venkatadri.”

Verse 112 says: “May [Ramanuja] the lord of ascetics remain victorious, a storehouse of glory acquired through Yamuna Charya, and Mahapurna, Goshtipurna, Srishailapurna, Ranga,

and Maladhara who were great through his grace – he who gave to his spiritual son (the idols of) Varada worshiped (by his ancestors) from ancient times and Hayagriva got by him from [Saraswati], the goddess of learning and who became the ornament of the three worlds.”

The two other most well-known devotees of Lord Hayagriva are Sri Vedanta Desika and Sri Vadiraja. Sri Desika was the first to write a stotram or ‘eulogy’ to Hayagrīva. Desika was a great scholar and a master of sixty four arts and an exponent of Sri Vaishnavism. In his early twenties, Desika meditated on *Garuda mantra* at Thiruvaheendrapuram. Garuda appeared before him and initiated him into *Hayagriva mantra* and instructed Desika to meditate on this form of Lord Vishnu. Blessed with the effulgent vision of Lord Hayagriva, Śrī Deśika broke into an ecstatic prayer and composed *Hayagrīva Stotram*. The Lord appeared before him, which is believed to be the idol of Yoga Hayagriva installed in that temple.

The resurgence of Hayagriva, from an important incarnation to a major deity in South India, can be traced to Sri Vaishnava tradition after Desika. As a consequence, Hayagriva idols have acquired distinct and standardized traits that are clearly recognizable in South Indian imagery and worship. Two depictions of this supreme deity are most common: the Yoga-Hayagrīva, who sits alone and Lakṣmī-Hayagrīva in *rajalalitāsana*, with Lakshmi sitting on his left knee alongwith standardised Sri Vaiṣṇava attributes, i.e., conch and discus in his upper arms with the lower left hand holding a book representing the *Vedas*, at times together with a rosary.

Later, Sri Vadiraja, who belonged to 15th century *Madhwa sampradaya* (Dwaita philosophy) also greatly devoted himself to Hayagriva. He prepared daily specially prasadam for Lord and in turn, Lord Hayagriva took the form of a white horse and appeared

daily to receive this special offering. Vadiraja also composed a hymn in praise of Hayagriva.

Finally, one of the most widely recognized *Sri Venkatesa Suprabhatam* – an early morning appeal to Lord Venkateswara to arise from his sleep and protect the world – is the first of four recitations which are sung together every morning at Tirumala temple. Third verse of *Suprabhatam* addressing goddess Lakshmi as “one who is sported on the chest of Madhu and Kaitabha’s enemy” alludes to Hayagriva incarnation and slaying of two demons.

Hayagriva in Sculptures

The iconography of Hayagriva is present in several temples of India from Kashmir to Hoysala temples in Karnataka and from Rajasthan to Assam. The earliest image of Hayagriva was reported among several sculptures belonging to the pre-Gupta period in the museum of the Banaras Hindu University at Varanasi. The exhibit is an architectural fragment showing an almost square compartment within two miniature pillars. And in this shrine-like square was found the figure of a four-handed horse-necked god who sits cross-legged and carries a club and a disc (*chakra*) in upper hands, his normal right hand resting on his belly and the left holding an elongated object.

A specimen from Kashmir (9th century CE) is a metal frame (*parikara*) with Vaiṣṇava figures, among them Hayagrīva preceded by Viṣṇu Jalaśayana and followed by Viṣṇu killing Madhu and Kaitābha. With eight arms he exhibits clockwise *mudras* – *varada*, *padma*, *sruc*, *sūrya*, *chandra*, *sruva*, *gadā* and *śaṅkha*; in other words: his uppermost arms show cosmic symbols, the next pair of hands present symbols of Brahmā, the lowermost four arms refer to Viṣṇu. Hayagrīva’s position between Jalaśayana and *Madhu-Kaitābha-Vadha* (the killing of Madhu and Kaitābha) precisely marks the mythological event cited earlier.

Khajuraho Temples

Most Khajuraho temples were built between 885–1000 CE by Chandela dynasty. In this treasure house of *nagara*-style of sculptures, there are a few prominent images of Hayagriva. The Lakshmana temple at Khajuraho has four-armed standing horse-headed Vishnu. The deity is flanked by the personified figures of weapons. Out of the four arms only the right two arms survived, the lower one in the boon-bestowing posture (*Varada mudra*) and the other holding a mace (*gada*). Both the left hands are mutilated.

Hoysala Temples

Among the enchanting decorative pieces of Hoysala sculptures, there are Hayagriva figures. At the Lakshmi Narasimha temple in Nuggehalli near Mysore, two beautiful sculptures have been preserved representing Hayagriva-Vishnu with four and eight arms. The first piece of sculpture shows Hayagriva with four arms, sitting cross-legged upon a lotus-throne. The objects which he holds in his hands have been damaged. The one right hand shown crossed before the breast in the gesture of wisdom with the thumb and middle finger touching each other. The uplifted right hand shows the rosary. This figure represents a benign, peaceful and calm meditative posture of the deity.

The second one is a piece of sculpture where the profile of the eight-armed figure of militant Hayagriva is represented. Here, the idol is shown as wearing a beautiful crown on a clearly recognisable horse-head. The deity is richly decorated with ornaments in Hoysala style. In the four right hands he carries a club, an arrow, a disc and a sword. In the four left hands he possesses a conch, shell, a shield, a bow, a lotus.² There are some

2 This sculpture possesses signature of the sculptor named Malitamma of the 13th century. Next to the signature of the artist the pedestal of the statue shows an inscription which declares that this figure is a representation of Hayagriva.

more images of Hayagriva figures in Nuggehalli and Halebid in Karnataka.

Hayagriva Madhava Temple

In Eastern India, a famous Hayagriva Madhava Temple is situated on the Monikut hill, which is 30 km. west of Guwahati in Assam. The *Kalika Purana* composed in the 11th century CE talks about the origin of this form of Vishnu and his final establishment in the hill of Monikut. At this imposing temple, the presiding deity is Vishnu is worshipped in the sanctum sanctorum as an idol carved of black stone. The outer walls of the shrine are covered with relief figures of ten incarnations of Vishnu.

Thiruvaheendrapuram

A special temple dedicated to Hayagriva is located on a hillock in Thiruvaheendrapuram, Tamil Nadu, where Vedanta Desika spent considerable period of his life. Among the sculptures of Hayagriva one figure shows the horse-faced deity in a yogic posture with crossed legs and a *Yogapatta* binding the legs. The front pair of arms are placed on the knees while the back left and right carry a disc and a conch-shell respectively. The conspicuous ears are exhibited on the forehead to give the impression of complete horse-head. This posture is that of a 'Yoga Asana' with a *Yogapatta*.

Another figure of Thiruvaheendrapuram shows Hayagriva with Lakshmi in a very characteristic posture. The deity occupies a seat which is a double lotus asana over a *bhadra-asana* with left leg bent at the knee, the right hanging down, the upper two hands holding the conventional objects, a disc and a conch-shell, the lower right in the preaching gesture (*Vyakhyana Mudra*), and the left holding Lakshmi, who is seated on his left lap with a bud in her hand.

Srirangam

There are a number of inscriptions in Sri Ranganatha Swami temple. One of the most important of these is a damaged epigraph in the third *prakara* of this vast temple-complex, dated 1269 CE of the time of Vira Ramanatha. This inscription refers to the existence of a library (*Sarasvati-bhandaram*), attached to the temple of Srirangam. [...] This record of Vira-Ramanatha mentions that “the images of Saraswati, Veda Vyāsa and Hayagrīva [...] had been newly installed in the *mantapa* constructed as an adjunct to the library.”

The fifth enclosure known as Kulasekhara enclosure has a shrine which contains a Hayagriva image which has four arms, the two upper ones holding a conch-shell and a disc, while the lower ones are in *Abhaya* and *Varada* postures. This image has to accompany the main temple deity of Ranganatha in the procession on festive occasions.

Being a staunch follower of *Ubhaya Vedanta* philosophy of Ramanuja, and with peerless scholarship in both *Vedas* and Tamil *prabandhams*, the reason for Desika’s special devotion is probably Hayagriva’s link with intellectuality and protection of *Vedas*. In Sri Vaishnava tradition, Hayagriva, being a form of Narayana, is also considered as teacher of Goddess of Saraswati. In this sense, the iconography of Hayagrīva is a perfect symbol of the union of *Bhakti* and *Jnana* in *Vishistadvaita* philosophy!



CHAPTER 3

Ramanuja and the Bhakti Movement

The perennial questions of *Vedanta* are what is the nature of *Brahman* or the Ultimate Reality, and what is the relationship between *Brahman*, *Jagat* (matter) and *Jiva* (the multiplicity of individuals). To a devout *Vishistadvaitin*, *Brahman* is Infinite, not just in physical terms, but in metaphysical and qualitative terms. *Brahman* is the absolutely real abode of all consciousness. The supreme God-head, Sriman Narayana, is manifestation of *Saguna Brahman*, infinitely auspicious and blissful, supremely gracious, ever merciful and represents *Sat-Chit-Ananda* (Truth-Consciousness-Bliss) of *Upanishads*. *Brahman* also stands in relation to the universe and the individual souls as the Self of each, providing the basis for their reality. *Brahman* has matter and individual souls as His body, and is therefore the Supreme Being in whom all reality is comprehended. All that we see is but a spilling from the plenitude of His glorious and all-pervasive essence. This is why the favourite devotional name for *Brahman* among Sri Vaishnavas is *Narayana*: He in whom all beings rest.

The history of Vaishnavism in South India falls broadly into three time periods. The first, covering the period from the earliest times to Ramanuja (1017–1137 CE), witnessed the origin of Sri Vaishnavism, the age of the Alvars and the age of Acharyas from Nathamuni to Ramanuja. Around 11th century, Yamunacharya, the spiritual head of a fledgling Tamil Vishnu-worshiping community, was near the end of his life and was in

search of a spiritual successor. This community, known as the Sri Vaishnava Sampradaya, was formed around the mystical and devotional outpourings of four thousand Tamil Verses popularly known as *Nalayira Divya Prabhandam* composed between 6th and 9th centuries CE by twelve Vaiṣṇava saints. While it had a modest popular base, it lacked a formal and legitimizing articulation in largely Sanskrit-based spiritual discourse. Though a competent and accomplished philosopher in his own right, who authored an impressive literary work, *Siddhi Trayam*, Yamunacharya came into the fold late in his life to fully articulate the philosophy of Sri Vaishnavas to pan-Indian audience, who were only familiar with Sanskrit texts such as *Vedas*, *Upanishads*, etc. and prevailing view of Adi Shankara's non-dualism. He thus held out hope that Ramanuja would, amongst other things, take up the task of articulating the philosophical ethos of the tradition that had been entrusted to him, in the form of a formal Sanskrit commentary on the *Brahma Sutras*. Yamuna sent word to Ramanuja to come and take up the mantle as his successor. Yamuna however died just before Ramanuja could reach Srirangam and Ramanuja found himself in the position of a torch-bearer of a faith. The philosophy of Sri Vaishnavism propounded by Ramanuja is known in Sanskrit as *Vishistadvaita* (qualified non-dualism). In terms of *Vedanta*, the term literally means "non-duality of Reality as characterized by attributes." The goal of *Vishistadvaita* philosophy is to understand and experience *Brahman* – the one blissful reality which is the all-pervasive substratum and sustenance of the universe – the string upon whom all pearls are threaded. The "pearls", individual beings and matter, are inseparable attributes of absolute reality and modes of its manifestation.

The second era covering a period of nearly three centuries between 11th and 14th centuries CE from Sri Ramanuja to Sri Pillai Lokacharya and Sri Venkatanatha (commonly referred to

as Sri Vedanta Desika) may be described as the period of unity and consolidation. By the end of the thirteenth century, Sri Vaishnavism emerged as an organized *Bhakti* movement in regions, which are now under Tamil Nadu, Karnataka, Andhra Pradesh and Telangana. From this time onwards, the dominance of religious heads of different denominations in major temple towns became well-grounded and path of *Bhakti* gained traction among all schools of thought.

The temples and *mutts* emerged as arenas, where patronage, power and faith converged and enhanced the importance of those religious leaders as well as their institutions and their patrons. Complexity and competition for control over resources within a single temple administration or over a group of temples in a region was a characteristic feature during this period. As a centre of community participation and keeping reins on devotees and also rallying under invaders threat, temples and *mutts* emerged as important institutions, association with which had significant ramifications. The nature of association with a temple, had an influence on the identity of an institution and popularity of the rulers who patronised them. The Varadaraja Perumal temple at Kanchipuram and Ranganathaswami temple at Srirangam and the Srinivasa temple at Tirumala-Tirupati, became major Sri Vaishnava centers for a larger and wider community breaking sectarian boundaries, thereby fostering macro level social identities.

Some temple towns like Melkote and Ahobilam drew local patronage and therefore fostered regional identity. Many Sri Vaishnava acharyas, *mutts* and scholars, inhabiting the dominions, which constituted the ancient Chola, and later, the Pandyan empires, had helped preserve the ancient spiritual heritage of the land by their teachings, by the monumental works which they wrote, and by their own selfless, devoted and austere

lives. Among such scholarly saints, one of the most famous and revered personality was Sri Venkatanatha of Kanchipuram – founder of the first and foremost Sri Vaishnava Mutt, which became well-known in centuries to come as Sri Brahmatantra Swatantra Parakala Mutt.

The third phase is the period after 13th century which may be described as schismatic but also marked a period of expansion, with a missionary zeal propagation of the lineages of different schools of philosophy. Though Ramanuja, Pillai Lokacharya and Vedanta Desika remained non-sectarian, their followers got divided into two sects during 13th and 14th centuries. Within the Sri Vaishnava tradition, the notion of *Ubhaya Vedanta* system was established as the guiding philosophy, i.e. integrating *Bhakti/Prapatti* elements of Tamil *Prabhandams* with the scholarly and esoteric pursuit of self-realisation or *saranagati* (total surrender) based on whole body of *Vedas* and *Upanishadic* texts. The differences in relative hierarchy of these spiritual texts crystallized into Southern (*Thengalai*) Tamil-tradition and Northern (*Vadagalai*) Sanskritic tradition that was reflected in several hagiographical texts, which were constructing a lineage for their respective sects. Hence, the *mutts* and temples that were the centres of prominent acharyas acquired a *Vadagalai* or a *Thengalai* identity, i.e lineages emerging from stalwarts like Sri Vedanta Desika and Sri Manavalamamuni. The importance of both the sects lies in the fact that their Acharyas were in direct line of descent from Ramanuja onwards and hence were legitimate spiritual successors to his philosophy. The interpretations of Ramanuja's teachings by Vedanta Desika and Manavalamamuni were a logical continuation to Ramanuja's teachings and were equally valid. The implication of these interpretations is that both lineages have asserted that they are the true representatives of Ramanuja's philosophy.

After Ramanuja's time, some of his propositions were challenged by rival schools. Desika wrote *Tattvatika*, an exposition on the *Sri Bhashya* to answer the criticisms and re-establish the validity of Ramanuja's *Darshana*. Further, he taught extensive courses on entire *Sri Bhashya* for an astounding thirty times in his lifetime. Similarly, he wrote *Tatparyachandrika*, an exposition on Ramanuja's commentary on *Bhagavad Gita*. His original commentary on *Ishavasya Upanishad* interprets it as espousing the path of *saranagati* (total surrender) based on *Vishistadvaita*. Thus Desika contributed significantly to the *prasthanatrayi*, the three foundational texts of Vedanta. Further, he brought out the key philosophical and mystical insights of Alvars in the *Dravidopanishad Tatparya Ratnavali* and *Dravidopanishad Saram*, both written in Sanskrit. For the first time, the vision of Alvars became available beyond the Vindhya in cosmopolitan Sanskrit. He made stellar contributions to defending and propagating the vision of *Ubhaya Vedanta* tradition of Sri Vaishnavism.



Vishistadvaita

Vishistadvaita, one of the principal branches of Vedanta, grew out of the Vaishnava movement popularised by Tamil Alvars in South India from the 5th to 7th centuries CE. One of the early leaders who began to guide the movement was Nathamuni (10th century), head priest of the temple at Srirangam in modern Tamil Nadu. He was succeeded by Yamunacharya (11th century), who wrote philosophical treatises. His successor, Ramanuja, wrote nine Sanskrit works including his *magnum opus*, *Sri Bhashya*, a commentary on the *Brahmasutras* and another on the *Bhagavad-gita* (*Geeta Bhashya*) and a treatise on the *Upanishads*, the *Vedartha Samgraha*.

Ramanuja was the first of the *Vedanta* thinkers to make the cornerstone of his system the identification of a personal God, *Narayana*, with the *Brahman*. *Vishistadvaita* system successfully maintained both the difference and non-difference between the *Brahman* and the world of sentient and non-sentient beings as taught in *Vedic* texts. The main principles of this system are based on relationship between the *Brahman* and the world in the shape of the *atman* and body. The sentient and non-sentient beings constitute the body of *Brahman* as they are invariably resting on him and are controlled by him. This sort of relationship between the world and the *Brahman* enables *Vishistadvaita* to explain the non-difference between them. At the same time, the difference between them is also proved by the clear distinction in their essential nature and characteristics. *Brahman* has two modes of being, cause and effect. As cause, he is in his essence qualified only by his perfections. As effect, he has

as his body the souls and the phenomenal world. There is a pulsating rhythm in his periods of creation and dissolution. For Ramanuja, release of human soul (*moksha*) is not a negative separation from transmigration, or a series of rebirths, but rather the joy of the contemplation of God. This joy is attained by a life of exclusive devotion (*bhakti*) to God, singing his praise, performing adulatory acts in temple and private worship, and constantly dwelling on his perfections. In return, God will offer his grace, which will assist the devotee in gaining release from *samsara*.

Bhakti according to Ramanuja involves as its first step the training of both the intellect and the will. This is classified under the *Sadhana Saptaka* or seven-fold moral and spiritual discipline. The seven *sadhanas* which were taken from *Bodhayana Vritti* are –

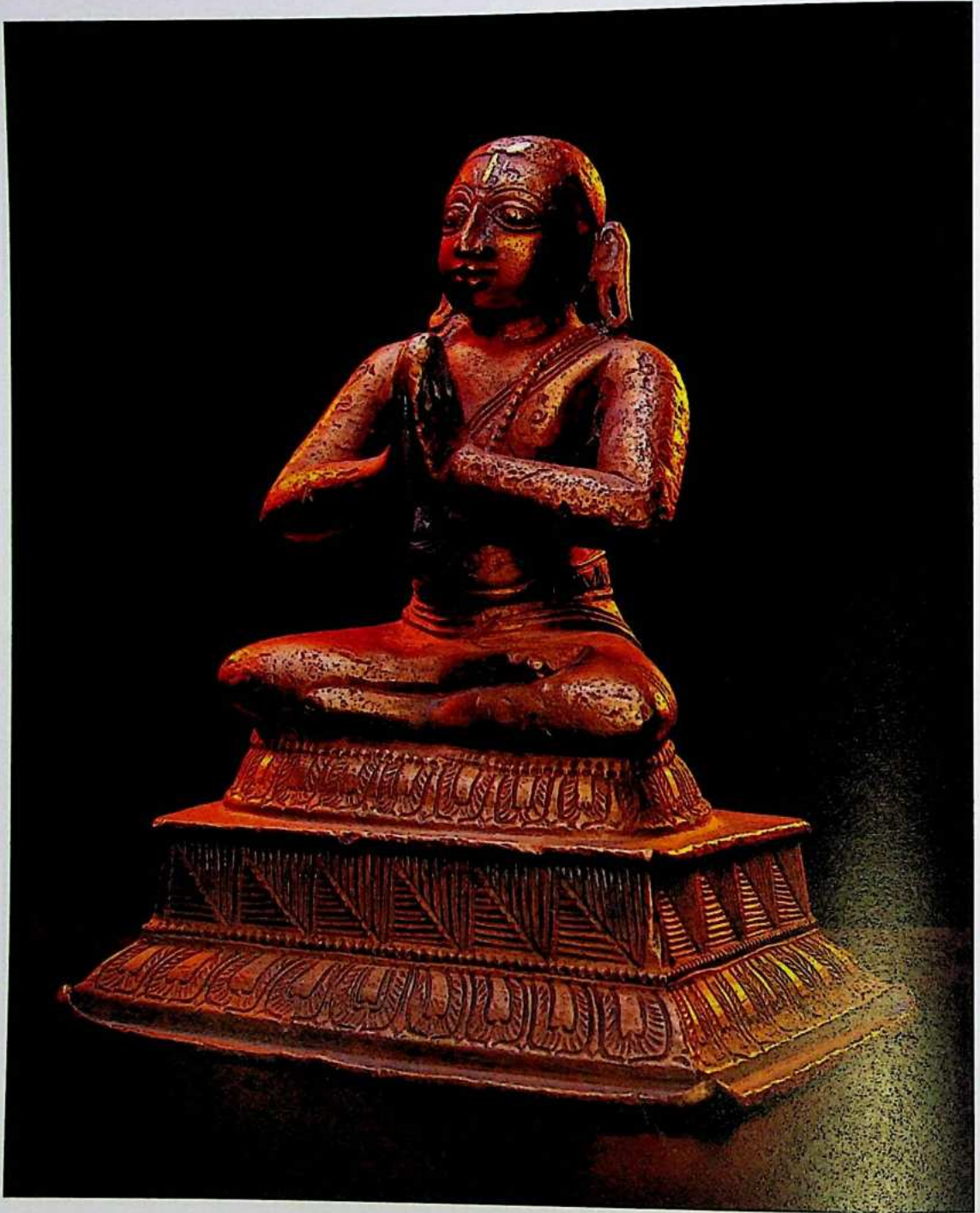
1. *Viveka* (Purification of body through sattvic food and cleanliness)
2. *Vimocha*: Freedom from *krodha* (anger) and *kama* (desire)
3. *Abhyasa*: Continuous practice of the presence of *antaryami*
4. *Kriya*: Fivefold duty and it includes *Vedic* recitation, sacrifice, benevolence, *tapas* and duty towards *guru*, forefathers etc.
5. *Kalyana*: Practice of truth, integrity, *daya* (compassion) and *ahimsa* (non-violence)
6. *Anavasada*: Freedom from despair due to disappointments and being cheerful, and
7. *Anuddharsa*: Absence of exaltation (i.e avoiding extremes)

These seven elements encompass the essential elements of *Karma* and *Jnana Yoga*, whose main purpose is to discipline the will and the intellect and the *Jiva* (individual self) to realise that it is the *antaryami* (inner infinite).

Ramanuja is credited with bringing together the social awakening and the intellectual philosophy together into one organization and one community. His writings were considered contrarian and revolutionary. The larger frame of reference that resonated through his preachings was that he was a social reformer.

Vishistadvaita flourished after Ramanuja, but a schism developed over the importance of God's grace. While *Ubhaya Vedanta* forms the basis for all his followers, for the northern, Sanskrit-using school, known as the *Vadagalai* school, God's grace in gaining release is important, but a human individual should make the best possible effort, as a baby monkey must hold tight to its mother (*markata-kishora-nyaya*). Vedanta Desika is considered to have established the ideas and practices of *Vadagalai* school. The southern, Tamil-using school, known as the *Thengalai* school, holds that God's grace alone is enough, just as a kitten needs to do nothing when the mother cat carries it (*marjala-kishora-nyaya*). Manavalamamuni is considered as the founding acharya of the *Thengalai* school of practice. Both traditions believe that the lineages of their respective practices were derived from the direct legitimate descendants of Ramanuja.

The influence of *Vishistadvaita* spread far to the north, where it played a role in the devotional renaissance of *Vaishnavism*, particularly under the Bengal spiritual master Chaitanya (1485–1533 CE) and in the Swaminarayan cult in the North, among others. His philosophical foundation of *Vishistadvaita* made the act of *prapatti* or spiritual salvation through surrender to God accessible to everybody, irrespective of the individual's status in social hierarchy.



Alwar – A Vaishnava Poet-Saint



Sri Bhagavad Ramanuja at Srirangam

CHAPTER 4

Origin, Growth and Glory of Sri Parakala Mutt

A providential child was born in 1268 CE to Anantha Suri and Totaramba, in Thoopul near Kanchipuram, in the month of Bhadrapada on Sravana star, which coincided with Vijayadashami that year. He was believed to be an incarnation of the bell of Lord Srinivasa of Tirumala and was named after the lord as Venkatanatha. When he was five, his maternal uncle, Kidambi Appullar, took him to attend a spiritual discourse of Nadadoor Ammal, a revered Sri Vaishnava scholar of that time. As soon as Ammal saw the divine radiance of the child, he stopped his discourse, and hugged Venkatanatha affectionately. When Ammal told the audience that he had forgotten where he had stopped his discourse, it was Venkatanatha who reminded him immediately, to the astonishment of the assembled scholars. Deeply impressed, Ammal blessed him and predicted that Venkatanatha would become the main torch-bearer for Sri Vaishnavism. He received formal training from Kidambi Appullar on all classical Sanskrit texts such as *Vedas*, *Shastras*, *Agamas*, *Itihasas*, *Puranas*, *tarka* and also on *Divya Prabandhams*. He finished studies by the age of twenty and was married to Kanakavalli at the age of twenty one and inducted into Sri Vaishnava faith by his scholarly uncle.

Even though Desika was multi-faceted and famous, he lived a humble and simple life with the support of his wife. He undertook a vow called *unchavritti*, whereby he depended wholly on

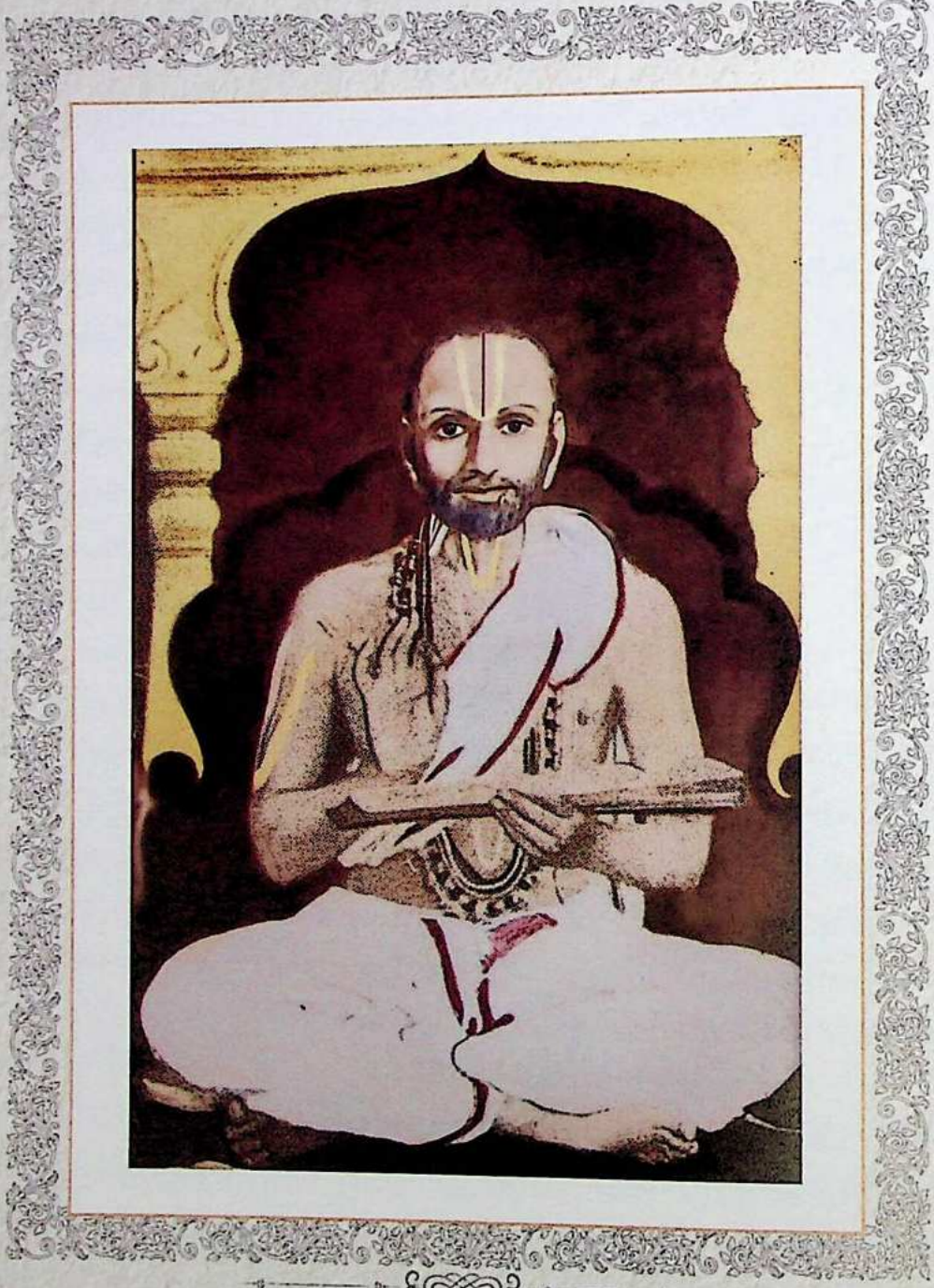
the Supreme Lord for his household needs by accepting grains and vegetables donated by disciples voluntarily, without actively seeking it. He went to Thiruvaheendrapuram, which is in current day Cuddalore district, after the death of his uncle. Desika meditated on *Garuda mantra* and it is believed that Garuda appeared before him and initiated him into Lord Hayagriva worship. Blessed with the effulgent vision of Lord Hayagriva, Desika composed the *Hayagriva Stotram*, as his very first original work and went on to compose many philosophical and literary gems. When he chanted the '*Hayagriva Mantra*', Lord Hayagriva appeared before him. He spent some of the most eventful years of his life there, participating in the service of the Lord Devanathan and creating some of his best poetic compositions. The place where Desika lived in Thiruvaheendrapuram is still preserved as '*desikan tirumaligai*.' Desika also constructed a well with his own hands that can be seen in Thiruvaheendrapuram to this day. The image of Desika worshipped inside the temple was also cast by himself. After spending a few years in Thiruvaheendrapuram, he returned to Kanchipuram, and composed several other works. Then, he is believed to have toured the country—going to Tirumala, Badrinath, Varanasi, etc. as a propagator of Ramanuja's philosophy. He was summoned to Srirangam, for a debate, and then subsequently moved to Srirangam, along with his wife and son and his literary genius continued to flourish in Srirangam.

First Invasion of Srirangam in 1327 CE

Srirangam was the fountainhead of Sri Vaishnavism under the Chola as well as Pandya kingdoms. In 1310 CE, the death of Malaverman Kulashekara Pandya I led to a protracted struggle for succession between his sons. Unfortunately, this internal royal feud also happened to coincide with the march of Delhi Sultanate



श्रीमान् वेङ्कटनाथार्यः कवितार्किकेसरी । वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥
 कवितार्किकसिंहाय कल्याणगुणशालिने । श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥
 रामानुज दयापात्रम् ज्ञानवैराग्य भूषणम् । श्रीमद्वेङ्कटनाथार्यं वन्दे वेदान्तदेशिकम् ॥



Kavitarikakasihya Sarvatantra Swatantra Sriman Nigamantha Desika
 (1268-1369 CE)

towards southern India. Malik Kafur was one of Alauddin Khilji's most prominent slave-generals. By early 1311 CE, Kafur had subdued several kingdoms such as Kakatiyas, Yadavas and the Hoysalas, forcing them to become tributary states of Delhi Sultanate. In March 1311 CE, Kafur's army breached the Pandya empire via a pass at present-day Thoppur and attempted to capture Vira Pandya, son of Kulasekara Pandya, and failed. He proceeded to ransack the temple in Chidambaram and then turned to Srirangam, which was then renowned for its wealth. Kafur's army entered the Srirangam temple via its northern enclosures. The temple priests and scholars were easily overpowered, the treasury was plundered and the temple's riches were stolen.

Desika and Pillai Lokacharya and other religious leaders, who were entrusted with legacy of Sri Ramanuja, hid the main deity of the temple behind a newly built wall and placed a duplicate deity in the front. The festival deity was smuggled out by Pillai Lokacharya and his men to Tirupati, where it was worshipped secretly for many years. Ranga Mandapam in Tirumala temple, also called the *Ranganayakula Mandapam*, located in the south-eastern corner of the temple complex is believed to be the place where the *utsava murti* of Lord Ranganatha of Srirangam was kept. Death at the hands of the invaders was certain for those who stayed behind to protect the temple from the blood-bathed swords of their army. And yet Sudarsana Suri, author of *Srutaprakasika*, a commentary on Ramanuja's *Sri Bhasyam*, chose to stay back. But he had to ensure that his work survived the onslaught, and that *Vishistadvaita* philosophy was preserved. So he urged Vedanta Desika to leave Srirangam, with the manuscript of *Srutaprakasika*. Desika was entrusted with an additional responsibility of ensuring safe custody of two sons of Sudarsana Suri. Desika left Srirangam in an arduous journey in the same path as Ramanuja had treaded few centuries earlier along the

banks of Cauvery river. He reached Sathyagala, a serene temple town with an ancient Sri Varadaraja Swami temple. Desika made Sathyagala his home for a number of years. Its peaceful surroundings, the beautiful Cauvery river just adjacent to the temple, and beauty of deities Sri Varadaraja and his consort cast a magical spell on him. It was here that he gave a record number of *Sri Bhashya* discourses known traditionally as *kalakshepams*.

According to many records, a son was born to him in Sathyagala. Desika chose this idyllic and peaceful village of Sathyagala twice to stay during times of crisis. He spent a number of years there with his wife, his son Kumara Varadacharya and his prime disciple Veeravalli Perarulalaiyyan worshipping Lord Varadaraja.

Some of his most notable literary works such as *Abhithi Sthavam* and *Yathiraja Sapthathi* were composed during his exile. In traditional tortoise posture facing the direction of Srirangam, he invoked blessings for the safety of temple town and its residents. *Abithi Sthavam* is a set of verses invoking Lord Ranganatha and seeking relief from one's fears in life. He preserved *Srutaprakashika*, the great work of Sri Sudarshana Suri and the most authentic subcommentary on *Sri Bhashya*.

In Sri Vaishnavism, *thanian* (a Tamil word) refers to a laudatory dedication in verse, composed about an acharya by another acharya, who is the subject's pupil, and someone whom the subject greatly admired. Here in Sathyagala were born two of the five eulogies that his followers recite to salute him in their daily worship—the most famous one being “*Sri Ramanuja daya paathram jnana vairagya bhushanam...*”

Desika's *magnum opus Rahasyatrayasaram*, which stands as an evidence to his ripe knowledge was also composed during his exile here.

Second Invasion of Srirangam

The second Islamic invasion of Srirangam is an important historical event that is recorded in all major Sri Vaishnava works. The books *Guruparampara*, *Prapannamritam*, *Acharya Suktimuktavali* in Sanskrit and *Kovil Olugu* in Tamil have detailed accounts of ransacking of Srirangam by Ulugh Khan. In the 14th century, when Tamil-speaking region was under the yoke of Muslim tyranny, two warriors from Hoysala and Vijayanagar kingdoms took up the responsibility of liberating those famous temple towns. The first one was Hoysala King Ballala III, who in his attempt to liberate the region lost his life and the other was Kumara Kampana, who not only succeeded in his attempt, but also avenged the death of Ballala III. Kumara Kampana was the son of Bukka I, the cofounder of Vijayanagar empire, who ruled the kingdom between 1356 and 1377 CE. Kampana was ruling over the region of Mulbagilu, near Bangalore as governor, when Bukka commanded him to end Islamic rule. This was followed by Kampana's expedition against Madurai and the defeat of its sultan. After these victories, Kampana administered the Tamil country as the viceroy of Vijayanagara Empire. An inscription of Srirangam dated 1371 CE mentions that the idol of Ranganatha was reconsecrated by Gopanna, the general of Kampanna. It appears from available records that the campaigns started by Kampanna during 1361–62 CE in the region south of river Kaveri was completed in 1371 CE. It was only after Kampana had established himself in Tamil Nadu, Vedanta Desika returned to Srirangam alongwith his disciples from Sathyagala. He praised Gopanna, who had reconsecrated the idol of Sri Ranganatha at Srirangam in two Sanskrit verses that were engraved on the eastern wall of the first *prakara* of the Ranganatha temple.

At Srirangam, many devotees protested against the conduct of some temple festivals in holy month of Tamil *Margazhi* (mid-

December to mid-January) and demanded that the divinity of Alwars be established after reconsecration of deities. Desika successfully established the divinity of the Alwars and made arrangements for the reestablishment of Alwars inside the main temple. It was during this time that Veeravalli Perarulalaiyyan, who was later to become the first pontiff of Parakala Matha with Hayagriva as presiding deity, proclaimed the following:

*“Poorvam tat parakalanaatha yatiraja acharya siddhantitam
Sri rangadhyayanotsavam pratihatam bhuyah pratishthaapayan|
vedantadvaya bhaashyamapyakalu sambhaarya sadvighrahaam-
schaakalpam nigamaantadesikamanir jiyaadajayyaatmadhih ||”*

(MEANING)

“Victory to the great Nigamanta Desika who successfully reestablished the adhyayanotsavam of Sriranganatha, which was established by Parakala guru (Thirumangai Alwar), and renewed by Yatiraja, and which had stopped in between. Victory to Vedanta Desika who, successfully reestablished the authority and authenticity of Ubhaya Vedantam and the great Alwars, with his unmatched intellect.”

Swami Desika wrote in Sanskrit, Tamil, Prakrit and Mani-pravalam (a mix of Sanskrit and Tamil). He composed over a hundred works in the following genres:

- 28 devotional poems in Sanskrit such as the *Hayagriva Stotra*, *Kamasika Ashthaka*, and *Gopalavimshati*
- 24 devotional poems and treatises in Tamil such as *Gitartha Samgraha* and *Charama Shloka*
- 11 philosophical treatises such as *Shatadushani*, *Mimamsa Paduka*, and *Tattva Mukta Kalapa*
- 10 commentaries on the works of previous acharyas such as *Stotra Ratna Bhashya*, *Chatuh Shloki Bhashya*, and *Tatparya Chandrika*
- 5 narrative poems such as his magnum opus, the *Paduka Sahasram*, the *Yadavabhyudaya*, and the *Hamsa-sandesha*

- 32 esoteric texts revealing the hidden meanings of *prapatti* such as the *Rahasyatrayasara*, the *Paramapada Sopana*, the *Amrita-ranjani*, and the *Amrita-svadhini*
- 1 drama named *Sankalpa Suryodaya*
- 13 works on arts and sciences such as *Bhugola-nirnayam* and *Silparthasara*
- 4 works that codified religious rites and practices such as *Sri Vaishnava Dinasari* and *Bhagavad Aradhana Vidhi*

A scholar from the North, Krishna Misra, challenged Desika whether he could write a drama to match his own drama, '*Prabhoda Suryodayam*'. Desika wrote within one night '*Sankalpa Suryodaya*', a marvelous allegorical drama in ten Acts, in which positive qualities like *viveka* and evil tendencies like jealousy, greed etc., were personified as the *dramatis personae*. In appreciation of this, Krishna Misra and others honoured him with the title of "*Kavi Tarkika Simha*" (Lion among poets and logicians). He received titles *Sarva Tantra Swatantra* (One whose writing cannot be bound by grammar), *Vedantacharya* and so on. Swami Desika's unique contribution to Sri Vaishnava aphophatic theology is manifested in the diversity and uniqueness of his 100+ works. Some of works are as follows.

Srimad Rahasya Traya Saaram – It can easily be regarded as his *magnum opus*. *Rahasya Traya Saaram* is a detailed work about *Vishistadvaita* and along the lines of *Vedanta Samgraha* of Ramanuja in its scope.

Yadavabhyudayam – consisting of over 2,000 *slokas*. The title literally translates to growing up with Krishna. He describes the life of Lord Krishna in this work, starting from Devaki's pregnancy. Appayya Deekshitar, a prominent *advaita* scholar, later wrote a commentary for the conclusion of each section of this literary work.

Paduka Sahasram – It consists of 1,008 *slokas*, on the *Paduka* or footwear of Sri Ranganatha of Srirangam.

Achyutha Shatakam – written on Lord Devanatha of Thiruvaheendrapuram in Prakrit, praising the Lord as *nayaka* (hero) and Vedanta-deshika himself as the *nayika* (heroine).

Shathadushani – The rebuttal of Shankara's *advaita* school of philosophy – when questioned about *Vishistadvaita*, *Adhyayana Utsavam* and *Divya Prabandham* by few *advaita* scholars.

Para Matha Bhangam – The compilation of debates that Desika won over people of 19 different faiths, on the same day at Thiruvaheendrapuram, recorded by his first disciple and first jeer of Parakala Mutt, Sri Brahmatantra Swatantra Swami.

Some of his more popular hymns are *Hayagreeva Stotram*, *Sri Stuthi*, *Sudarshana Ashtakam*. Vedanta Desika's works brim with philosophical grandeur, ethical excellence and aesthetic literary glory. His devotional poetry combines the regional literary nobility of Tamil as a "language of emotions" with the pan-regional aesthetic prestige of Sanskrit. Desika was a poet (*kavi*) and logician (*tarkika*), a *vedanta* preceptor and teacher, a scholarly commentator and an interpreter of the tradition of Alvars and his previous Acharyas like Ramanuja. Desika's hymns to Vishnu articulate a vision of surrender (*Prapatti*). Desika's Sanskrit *stothras* have a long history of liturgical use in South Indian Vaishnavite temples.

Desika contributed a great deal for the promotion and propagation of *Vishistadvaita* philosophy. Desika, while writing *Adhikaranasaravali*, which elaborates on Ramanuja's *Sri Bhasya*, said that there was a reason for writing the work. In *Adhikaranasaravali*, he answers questions raised against Visishtadvaitic tenets. If Nathamuni retrieved the holy collects, of Sri Vaishnava faith, if Yamunacharya propounded it, if Ramanuja expounded it, it was left to Vedanta Desika to systematize it almost to the

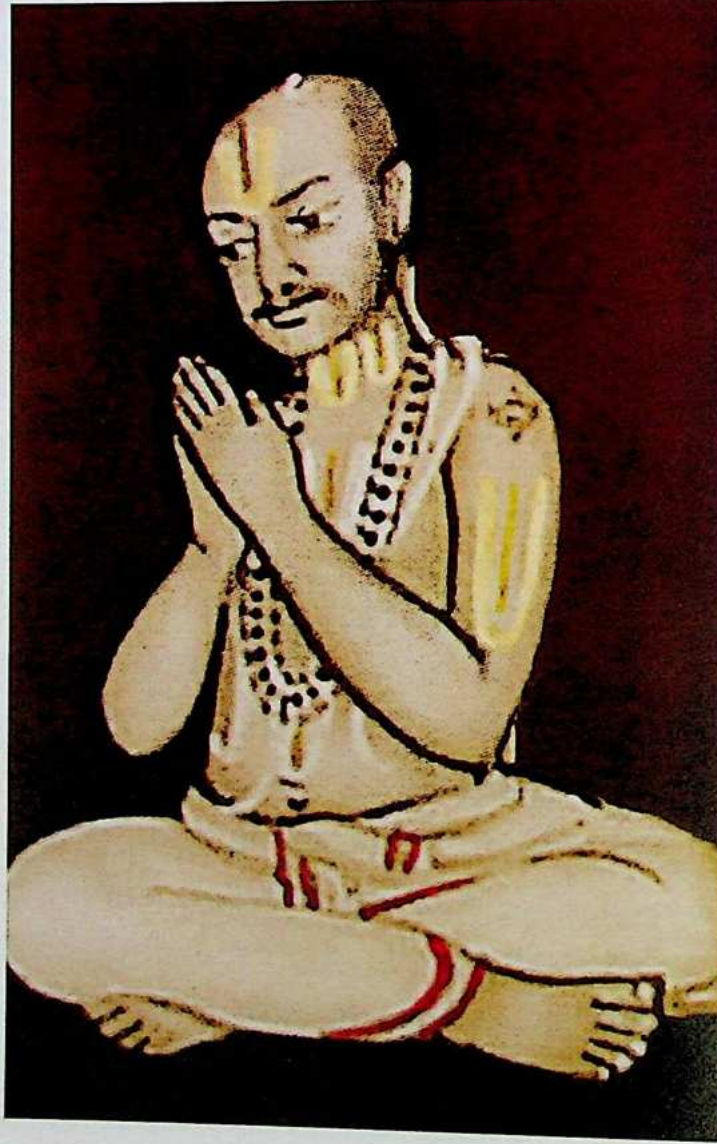
form of a well-organised theology. He became a great institution in his lifetime and founded a *mutt* in 1360 CE at Kanchipuram with his prime disciple, Perarulalaiyyan with the official title of Sri Brahmatantra Swatantra Swami as its head. This is the origin of **Sri Brahmatantra Swatantra Matham**, which centuries later to become **Sri Brahmatantra Swatantra Parakala Swami Mutt**. The place where he lived can be seen in Srirangam even today and is known as '*Vedanta Desikan Thirumaligai*'. His *taniyan* was composed by his illustrious son Kumara Varadacharya.

Sri Kumara Varadacharya (Sri Nayanacharya)

Sri Kumara Varadacharya, son of Vedanta Desika, is said to have learnt all the traditional texts under his father, acquiring a remarkable mastery within a short period. Reflecting love for his household deity Lord Varadaraja, Desika named the boy Varada and tradition remembers him as Nayanacharya or Kumara Varadacharya. He became a scholar of great repute and it is because of him some biographical details of his father are available, through his literary works like *Desika Mangalam*, *Pillai Anthaadi*, and *Desikadinacharya*. After Desika's demise, Varadacharya continued the propagation of Sri Vaishnava tradition and philosophy, while Desika's first disciple Brahmatantra Swatantra Jeer inherited the responsibility of the newly established *matham*. He toured all over India extending the frontiers of Sri Vaishnavism and engaging in discussions with opponents belonging to other schools of *Vedanta*. Apart from important temple towns in Tamil Nadu and Kerala, he is said to have visited Ahobilam, Simhachalam and Srikakulam in Andhra and established his *sishtya paramapara* there. Tradition avers that Sri Kumara Varadacharya composed a few *Rahasyagranthams* in Telugu to cater to the needs of his followers. He is said to have been patronized by the Telugu ruler Sarvagna Singama Nayaka of Velama Dynasty.

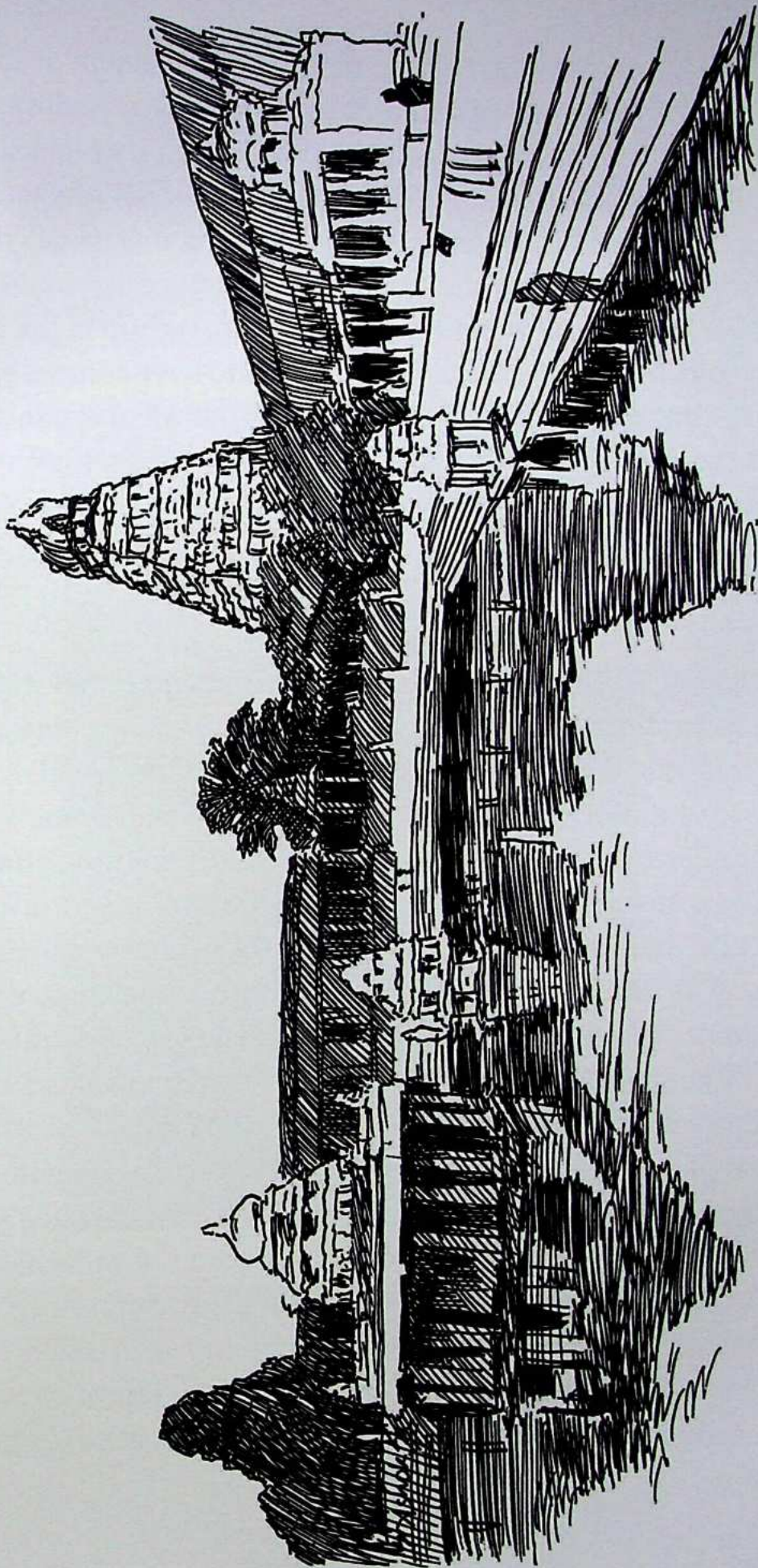


श्रीमल्लक्ष्मणयोगीन्द्र सिद्धान्तविजयध्वजम् ।
विश्वामित्रकुलोद्भूतं वरदार्यमहं भजे ॥



Sri Kumara Varadacharya (Nayanacharya)
(1315–1413 CE)

Kanchipuram



Sri Kumara Varadacharya may be called as one of the chief architects of the Sri Vaishnava religion in coastal Andhra region, where he was affectionately called Nayanacharya (glorious son and preceptor). A number of accounts about his scholastic pursuits and prowess are known. It is said that one Saakalyamalla, a staunch Advaitin and the author of an 18-canto poem *Uddhaaraaghava* was vanquished in debate by him in the court of Singama Nayaka. Kumara Varada is said to have composed many works but only few of them have come down through ravages of history. Even among these, only a few have been printed and many are still in the form of manuscripts. *Kumara Varadacharya Granthamala* in Sanskrit gives a detailed account of his literary and philosophical works.

Jeer 1. Sri Brahmatantra Swatantra Swami (1286–1386 CE)

Sri Brahmatantra Swatantra Jeer in his *poorvashrama* (earlier to *sanyasin* life), was known as Veeravalli Perarulalaiyyan or Hasteeshar. He was born in 1286 CE under the birth star *Sravana*. He undertook tutelage under Sri Desika. Initially, he studied all *shastras* including *Vedanta* and took to the holy ascetic order with the title 'Sri Brahmatantra Swatantra'. He was blessed to have had Desika as his preceptor and travelled with his acharya wherever he went. During the first muslim devastation at Srirangam in 1311 CE, Sri Brahmatantra Swatantra Swami moved to Satyagala along with Vedanta Desika. After many years of study at Satyagala, they moved to Melkote, a famous Vaishnavite center near today's Mysore. Even here Swami Desika conducted *Vedanta* discourses to many of his disciples including Nayanacharya and Sri Brahmatantra Swatantra. He taught his students *Arayirappadi* (6,000 verses) along with his commentary to it titled *Nigama Parimalam*. *Arayirappadi*, a commentary on *Tiruvaimozhi* is in Manipravala and each of the 6,000 verses consists of 32 syllables.



पर्याय भाष्यकाराय प्रणतार्तिं विधून्वते ।
ब्रह्मतन्त्रस्वतन्त्राय द्वितीय ब्रह्मणे नमः ॥



Sri Brahmatantra Swatantra Swami - I
(1286-1386 CE)

This is said to be equivalent to *Vishnu Purana* by the help of which this work was born. The characteristic feature of this commentary is that it gives four Sanskrit words to two Tamil words per verse. The Sanskrit words usually end with Tamil language endings, there are some Sanskrit words with Sanskrit declensions, but you cannot find Sanskrit verbs with Sanskrit endings. The beauty of Manipravala style is when lengthy Sanskrit compound sentences are used they are given Tamil endings.

It was during their time near Mysore region that Sri Brahmatantra Swatantra composed the famous *taniyan* and submitted to Desika for consideration.

“*Ramanuja Dayaapaatram Jyaana Vairaagya BhuushaNam |*
Sriimad Venkatanatharya: Vande Vedaanta Desikam ||”

Swami Desika then accepted that this *taniyan* be sung at the start of Tamil *Divyaprabandhams* and other recitations. Sri Brahmatantra had great respect for Sri Kumara Varadacharya and out of his own accord chose to study under him, just to get his disciplic succession although Sri Kumara Varadacharya was junior to him.

During their stay at Srirangam, some scholars had come from Varanasi to Srirangam to have debates on Vedanta. Sri Brahmatantra Swatantra Swami, upon direction of his mentor became victorious after many days of debate. He was then conferred the title “*Brahmatantra Swatantra*” (one whose is a master or an authority on Vedanta) and also hailed him as “*Brahmatantra Adhyaapaka*”. This was in the year 1338 CE. Swami Desika also appointed Sri Brahmatantra Swatantra Swami as the chief priest of Sri Varadaraja Swami temple at Kanchipuram. The stone inscriptions on the walls of the second *prakaram* at Sri Varadaraja temple in Kanchipuram are very important. These inscriptions delineated in traditional Manipravalam are very important in the

history of Sri Vaishnavism, as they stand witness to the history and the birth of the first Sri Vaishnava Matham.

The inscription says that “A Sri Matham was established at Kanchipuram and as per the ordainment of the Lord of Hastagiri, Sri Varadaraja Perumal, a Sri Vaishnava by name Sri Brahmatantra Swatantrar who was Sri Vedanta Desika’s foremost *shishya*, was established as the first *yatishvara* acharya of this *matham* with the authority of the Sri Matham established at Kanchipuram being handed over to him.” The time of these inscriptions date to *shaka 1282 vikaari samvatsaram, mesha maasam shuddha prathama tithi* (Friday) in the constellation of *ashvati*, which would be 1359 CE March 29th. The inscriptions do not refer itself to the reign of any king, but refers being worded directly by the Lord of Hastigiri. This inscription also confirms that one Sri Brahmatantra Swatantrar, who used to recite the *Thiruvaimozhi* of Nammalwar in front of Veeravallaazhan throne on which presided Lord Varadaraja’s utsava murti, was given the administration of the Sri Matham at Kanchipuram along with the rights to use the huge reserve of books at the temple in order to propagate Sri Ramanuja *Sampradayam* further. The inscription concludes saying that these writings are a direct order from Lord Varadaraja Perumal of Hastigiri Himself and that the temple accountant has engraved His *thirumugam* here on the stone walls”.

Another inscription also says that Lord ordains several villages were also given to Brahmatantra Swatantra Swami as per the *Epigraphica Indica* records.

“*Hastiishaam lokavikhyaatam kaundinya vidushaam varam |
Ramaanujaarya siddhaanta sthaapanaachaaryam aashraye ||*”

During his days in Kanchipuram, Swami Brahmatantra Swatantra Jeer was invited to a debate on *Vedanta* by a scholar

from Kashmir. The debate had Sri Thirumalai Srinivasacharya as the judge. After many days of debate, Sri Brahmatantra Swatantra Swami finally won. He had such profuse knowledge in *Sri Bhashyam* that Desika hailed him as "*Paryaya Bhashyakara*" meaning *bhashyakaara* (Ramanuja) reincarnated again.

After having studied at the feet of Desika, Sri Brahmatantra Swatantra Swami was fully equipped to be a torch-bearer of Ramanuja's philosophical thought. His polemic style was so wonderful that Desika gave him the title "*Parakala*" i.e., the destroyer of other philosophies, when he won over *advaitins* at a nearby *agraharam* in Melkote in the year 1338 CE in a powerful debate lasting many days. Sri Brahmatantra Swatantra Swami would never speak a word unless and until acharya Desika and his son Kumara Varadacharya had finished. But on that day he had to take the initiative as both of his acharyas were unable to be present. He recalls this title in his work on Swami Desika titled "*Acharyaavataaraghattarthah*" wherein the first *sloka* runs as follows:

"*Brahmatantra Swatantrana Parakala Yatindunaa |*
Aaryavatara ghattartha sangrahe na prakaashyate ||"

Sri Brahmatantra Swatantra became a great genius in his own right. Swami Desika appointed him along with his son Sri Kumara Varadacharya as his successor and ordained them with the duties of propagating *Vishistadvaita*. Swami Desika also gifted the idol of Sri Lakshmi Hayagriva that he was worshipping which was made as the presiding deity of the mutt. Swami Desika also gave Sri Brahmatantra Swatantra a pair of *shankha* (conch) and *chakra* (discus) and all instructions regarding the establishment and administration of this new matham till 1369 CE. Swami Desika in the year 1369 CE, while placing his feet on Sri Brahmatantra Swatantra and his head on Nayanacharya's

SACRED ORDER

The original inscription in Manipravalam on second prakara and northern wall of Lord Varadaraja Swami Temple in Kanchipuram was translated to Devanagari script English translation from Epigraphica Indica (Original Version) Vol XXIV, Part vii, July 1940 pp 328-326 No.34 reproduced below:

This is according to the sacred order.

Hail! Prosperity!

This is the order of the glorious Lord of Hastagiri, the god of gods, which is red with the brilliance of the gems in the diadems of the (supplicating) lords of the celestials and of the Asuras:

"In the month of Mésa of the (cyclic) year Vikarin, on a Friday with prathamé-tithi of the first. fortnight and Révati-nakshatra, while We, in company with Our consorts, were listening to the songs of Sathakopa, seated on the throne (named) Viravallalan under the canopy (called) Ariyenavallan in the abhishéka mandapa (of the temple).

On the representation (made) by Peruméaltatan, who supervises the (sacred) business of our temple (nam vidu), and by Our Bhattas, We were pleased to assign to a Vaishnavadasa on whom we had bestowed the name of Brahma-tantra-svatantra-Jiyar, the matha which had been set apart for him, the lands belonging thereto, the worship to be conducted therein and the expenses therefor, the books which he had accumulated and the accessories required for them (i.e., their maintenance), so that he may propagate Our Ramanuja-darshanam, and after him, the disciples selected by him may, in succession, take possession of these and continue (the work).

We directed that the followers of Ramanuja (Ramanujam-udaiyar) and those of our Vaishnava samajam shall accept him (i.e., his potificate) and to carry on (the work).

We also ordered that this information be engraved on stone and copper, and We presented him (in token of Our regard) what had been used (as garlands), what had been worn (as clothes), and what had been anointed as unguents by Us."

As thus graciously commanded (by the god), this is the writing (or signature) of the temple- accountant Pérarulalapriyan.

The Saka year in which this sacred order was written (engraved) is One thousand two hundred and eighty-two.

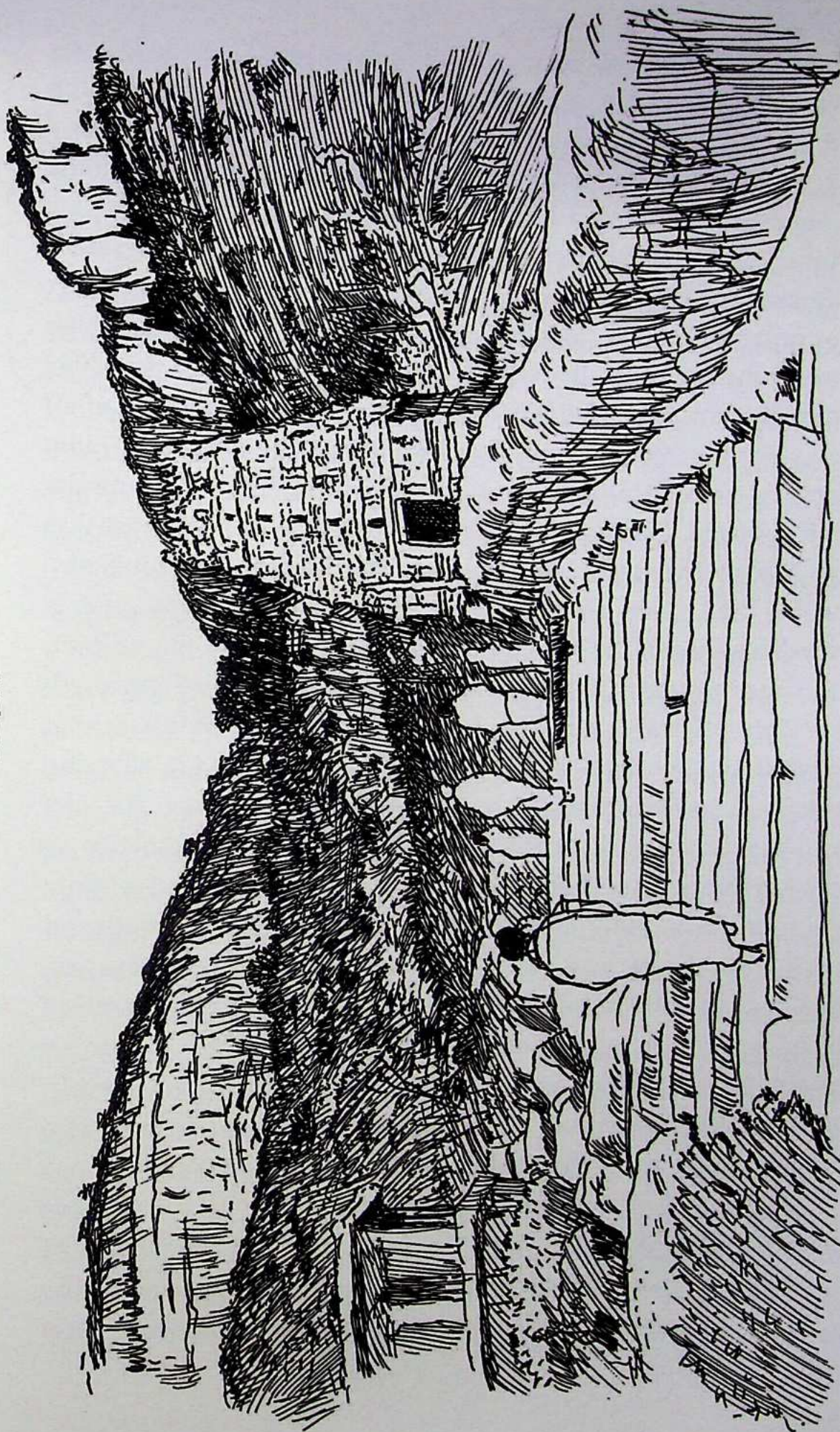
lap, attained heavenly abode. Thus, the idol gifted to Ramanuja by the grace of Goddess Saraswati in Kashmir and which was passed on through a lineage to Desika became the presiding deity of a new mutt.

After Desika, the head quarters of the mutt remained at Kanchipuram for some time. Sri Brahmatantra Swatantra Jeer took over the entire administration of the *mutt* at Kanchipuram. Kumara Varada, provided a great deal of support to the first Jeer of the matham in administering the day to day activities. Sri Brahmatantra Swatantra Swami along with Nayanacharya completely catalogued all works of Desika and produced many copies of the same and safeguarded them with great care. If not for their efforts, Desika's extraordinary works would not have come to us this day. He later took to a pilgrimage of holy shrines and reached Tirupati.

From Hastagiri to Saptagiri

At that time, Singayya Dandanayaka, the military commander and minister of Hoysala King Vira Ballala, had made some innovations to counter threat posed by Malik Kafur armies. He came over to Tirupati to guard the political interests of the Yadavaraya rule as the Pandyan kingdom broke down. He was a staunch Sri Vaishnava of Carnatic region, whose ancestors must have been under the magic spell of Sri Ramanuja, who spent a large part of his exile in Thodanur and Melkote near Mysore. Current day *nandanavanams* (flower gardens) and several mutts of various denominations in Tirumala were established by him at that time. Certain new festivals were instituted, where food offerings on a large scale than before, were made and distributed to the congregation. These innovations were in keeping with the type of festival celebrations in Chola and Pandyan countries he witnessed. The records are also available to trace the development of the *Sandhi*

Tirupati



offerings (*Sandhi* offerings are food offerings to Lord made at six periods of each day as mentioned in the *Agama Shastras*) around this time. *Asthanam* is a function when procession idol holds a *darbar* in a spacious *mandapam*, when food offerings are made and distributed. *Asthanams* were the direct effect of Malik Kafur's invasion of the South which drove some of the southern Sri Vaishnavas to Tirumala and Tirupati. Tirumala served as a sort of refugee camp for Vaishnavite temple idols of antiquity which were under threat. Its remoteness from turmoil, the grandeur of the surrounding hilly country, and its being the resort of all classes and communities, hailing from distant regions of India prompted His Holiness to stay at Tirupati permanently ministering to the spiritual cravings of devotees. Moreover, there was no longer the need felt for a continuous stay in Tamil Nadu, which had been the home of ever-raging religious controversies between the various schools of thought like the *Advaita*, *Vishistadvaita* and *Dvaita* etc. The age of controversies had passed. Sri Vedanta Desika, Sri Pillai Lokacharya, Sri Vidyananya, Srimat Akshobhya Theertha and others—all had succeeded in effecting the final settlement of their respective systems. The age of *Bhakti* and the practice of devotion and the unhindered practice of chosen *sampradayas* had ensued, thanks to the peace and security guaranteed by the Vijayanagar rulers. Tirupati was remote and away from the regions of controversy. Added to this, *sannyasins*, having discarded family ties, and uninfluenced by consideration of patronage, favour or disfavour of men in power had come to enjoy the confidence of pilgrims. The Brahmatantra Mutt in Tirumala became a rallying centre of all men and women who had elected to tread the path of *Bhakti* and *Prapatti*.

Singing of *Tiruppavai* had started first in later half of 13th century CE in Tirumala temple. The administrative machinery of the temple also shifted from Tiruchanur acting under the authority of the early Yadavarayas. An adhoc independent body

composed of four representatives of the citizens of Tirupati, three representatives of the *Sabhaiyar*, one representative of *archakas*, two Jeers and two representatives of the newly created temple accountants, all subjected to the overriding control of king himself was established.

Sri Brahmatantra Jeer built a new building for the mutt at Tirupati and shifted the headquarters to Tirupati in 1379 CE. Sri Lakshmi Hayagriva idol handed over to the mutt by Desika as presiding deity was installed there. It soon became a chief propagating center of Ramanuja *Sampradayam* and shrines to Desika were also built at Govindaraja Swami temple at Tirupati and at Tirumala. Sri Brahmatantra Swatantra Jeer took over the temple administration efficiently and was appointed as the *Srikaryam* of Tirupati shrine in succession to Tirumalai Srinivasacharya for some time.

During this relocation and transition process, Jeer attracted many disciples like Kidambi Nayanaar, Ghatikashatam Ammal, Komandur Achchaan, Pillai Appai, Perarulaliyan Appai, Kandhadai Andaan, Veeravalli Pillai and many more. In fact, founding Jeer of Parakala mutt is present in all the Acharya paramparas or spiritual hierarchies as one of the acharyas. Ghatikashatam Ammal, grandson of Sri Nadadur Ammal, studied Vedanta at the feet of Sri Brahmatantra Swatantrar and composed his *taniyan* starting with the same words "*Paryaaya Bhashyakaara*", used by Desika to praise Sri Brahmatantra Swatantra. Ghatikashatam Ammal established a school at Kanchipuram, a well known seat of learning. The founder and first Jeer of Ahobila mutt, Srimad Adivan Satagopa Yatindra Mahadesikan was a student of Ghatikashatam Ammal School. The Ahobila Mutt is second *Vadagalai* Sri Vaishnava monastery established around 1400 CE in Ahobilam of present day Andhra Pradesh as yet another torch bearer of *Vishistadvaita* philosophy. Tallapaka Annamacharya was a direct disciple of founding Jeer

of Ahobila Mutt and wrote seven songs to show his reverence and indebtedness to his Acharya. He was initiated into Sri Vaishnava tradition by Srimad Adivan Satagopa Desikan, and became an eloquent advocate of *Vishistadvaita* philosophy.

Sri Brahmatantra Swatantra Swami wrote many works that include: *Acharyaavataaraghattartha*, *Acharya Mangalam*, *Vijayendra Parajaya* and *Divyasuri Stuti*. The Andhra King, Sri Sarvaja Singappa Bhupala, who ruled over Rajamundry, performed numerous *kaimkaryams* (offerings) to Sri Brahmatantra Swatantra Swami and Sri Kumara Varadacharya. He also sponsored many of their works and provided them all the support they needed. At Tirumala, he made the mutt a rallying center of all classes of people eager to adopt the means of *prapatti*. The mutt remained in Tirumala hills for a long time. Sri Yaduraaya of Mysore who was appointed the *dandanayaka* of Vijayanagar empire, on his way back to Mysore, went to Tirupati on a pilgrimage and received the blessings of Sri Brahmatantra Swatantra Swami. After pleading for and obtaining initiation as per Sri Vaishnava tradition (*Samashrayanam*), he requested his acharya to be their Rajaguru. After seeing the king's dedication to Sri Vaishnava *sampradaya*, holy Jeer accepted his request.

In the mean time, Perarulaliyan Appai, a great scholar in the *Advaita* school of philosophy and who had many disciples, once came with them to Kanchipuram for a *Vedantic* debate. Sri Brahmatantra Swatantra Swami won over him and showed him the true path to *moksha* i.e the path of *Bhakti*. Not only did Perarulaliyan Appai became an ardent disciple, but also a scholar in Sri Vaishnava tradition. With the blessings of his acharya, he went on to become successor and the second Jeer in the mutt's disciplic succession. Perarulaliyan Appan became "Sri Vatsya Vedanta Ramanuja Swami". Sri Brahmatantra Swatantra Swami attained the *thiruvadi* (*moksha*) in the year 1386 CE at his full age of hundred years.

Jeer 2: Sri Dvitiya Brahmatantra Swatantra Vatsya Vedanta Ramanuja Swami (1386–1394 CE)

To continue the work which had been entrusted to him by Sri Vedanta Desika, Sri Brahmatantra Swatantra appointed Sri Perarulaliyan Appai as his successor in the *Gadi* (throne or peetham of mutt). Sri Perarulaliyan was formerly a distinguished exponent of *advaita* school and hailing from the north. Appai, on his free will and at the command of deity in Tirumala, converted himself to the *Vishistadvaita* point of view. The mantle of mutt was then the responsibility of Sri Vatsya Vedanta Ramanuja Brahmatantra Swatantra Swami, also called as 'Sri Dwitiya Brahmatantra Swatantra Swami'.

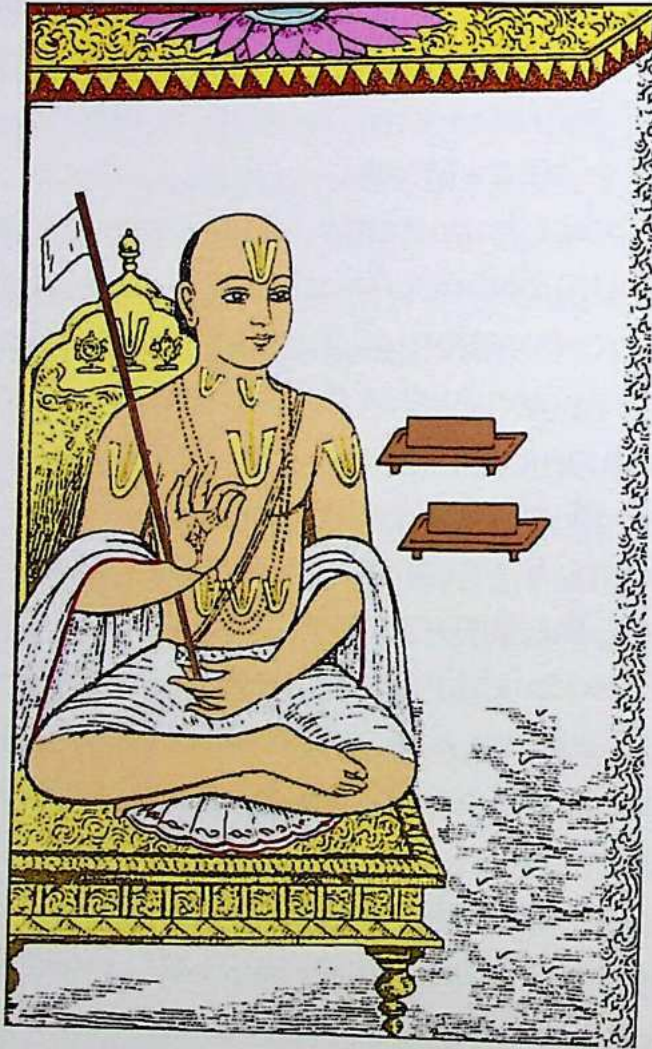
A work of great importance which was accomplished by Dvitiya Jeer jointly before taking over as second pontiff of the mutt was the organisation of a manuscript library and *pooja* equipment for the conduct of daily rituals and festival processions in temple and in the mutt at Kanchipuram. The great library contained several hundreds of books which he had brought with him. It should be presumed that the hundreds of disciples whom the distinguished scholar from the North was accompanied also might have become his disciples.

The *matha's* role as a religious institution was also slowly being defined at that time. The primary activities of this Sri Vaishnava mutt were:

- to help their disciples to receive "*Pancha Samskara*" or "*Samashrayanam*" (initiation into Sri Vaishnava fold) by Acharya,
- the expounding of *Sri Bhashya*, *Rahasyatrayasara*, *Divya Prabhandams*, *Bhagavad Gita*, *Upanishads* and commentaries on qualified non-dualism,
- the production of further works to expound the intricacies of texts and subtexts of *Brahma Sutras* and simplify voluminous works,



ब्रह्मतन्त्रकृपावाप्त ज्ञानयाथात्म्यसम्पदम् ।
नमामि वात्स्यवेदान्तरामानुजमुनीश्वरम् ॥



Sri Dvitiya Brahmatantra Swatantra Vatsya Vedanta Ramanuja – II
(1386–1394 CE)



- the delivering lectures on *smritis* and *srutis*,
- helping the seeker after salvation to offer “*saranagati*” (self-surrender) or “*Prapatti*” to God,
- making journeys to sacred places, temple towns and to the capitals of dynastic rulers, if invited, for the performance of what was called “*Dharma Digvijayam*”. Kings, prominent citizens, disciples and merchants cooperated and rendered every possible support for the acharya’s entourage on tour. The sovereigns who founded the first Vijayanagar dynasty granted patronage to Acharyas like Sri Vidyaranya, whose successors became their family gurus. Later Vijayanagar rulers extended such patronage not only to their own family gurus like Tirumala Tatacharyas, they showered the same on heads of mutts of all other sects. The mathas of different schools of thought have flourished under royal patronage to varying degrees.

At the invitation of Kumara Kampanna, Sri Brahmatantra Swatantra Swami toured Karnataka and propagated the path of Ramanuja. At Melkote, which was by then a great Sri Vaishnava hub on par with Srirangam and Kanchipuram, he laid foundation stone and partly constructed a huge gateway or *rajagopuram* which unfortunately remains unfinished till today. The religious line of Ramanuja and Vedanta Desika continued uninterruptedly in this matham in Tirumala in subsequent years.

Jeer 3. Sri Srinivasa Brahmatantra Swatantra Swami (1394–1406 CE)

Sri Srinivasa Brahmatantra Swatantra Swami also came to be known as Tertiya Brahmatantra Swatantra Swami. He was a scholar of great merit and authored many scholarly works including *Muvaayirappadi* and *Guruparampara Prabhavam*. He also composed a *suprabhatam* on Desika. The Jeer was a strict follower of *Panchakaala Patha* and was known for his scholarship, detachment and daily ritualistic practice. He became a

sanyasi in the year 1380 CE and was the head of the institution from 1394 to 1406 CE.

The Kingdom of Mysore was founded in 1399 CE by Yaduraya, who subsequently became the ruler of Mysore and dedicated himself to the task of furthering the practice of Sri Vaishnavism, as he had already become one of the disciples of Sri Brahmatantra Swatantra Swami. This connection established between Yaduraya and Jeer as the head of the mutt was to be perpetuated for posterity.

Available epigraphical records indicate the periods of glory when it was in Kanchipuram and later in Srirangapatna and Mysore. But no detailed records are available pertaining to the period when the mutt was located in Tirumala with relatively little access to scholarly meetings and writings. Being located on the main street of Tirumala, the mutt had arrangements for food and shelter for pilgrims. It is also likely the popularity of Lord Hayagriva also grew with pilgrims to Tirumala making a stop at the mutt before or after darshan of Lord Venkateswara. Unfortunately, the records and accomplishments of the Acharyas of the mutt related to the period between 1400 and 1700 CE are sketchy except for the details of the names of the acharyas, period of their reign and the *taniyan* composed by disciples.

Jeer 4: Sri Parakala Brahmatantra Swatantra Swami (1406–1424 CE)

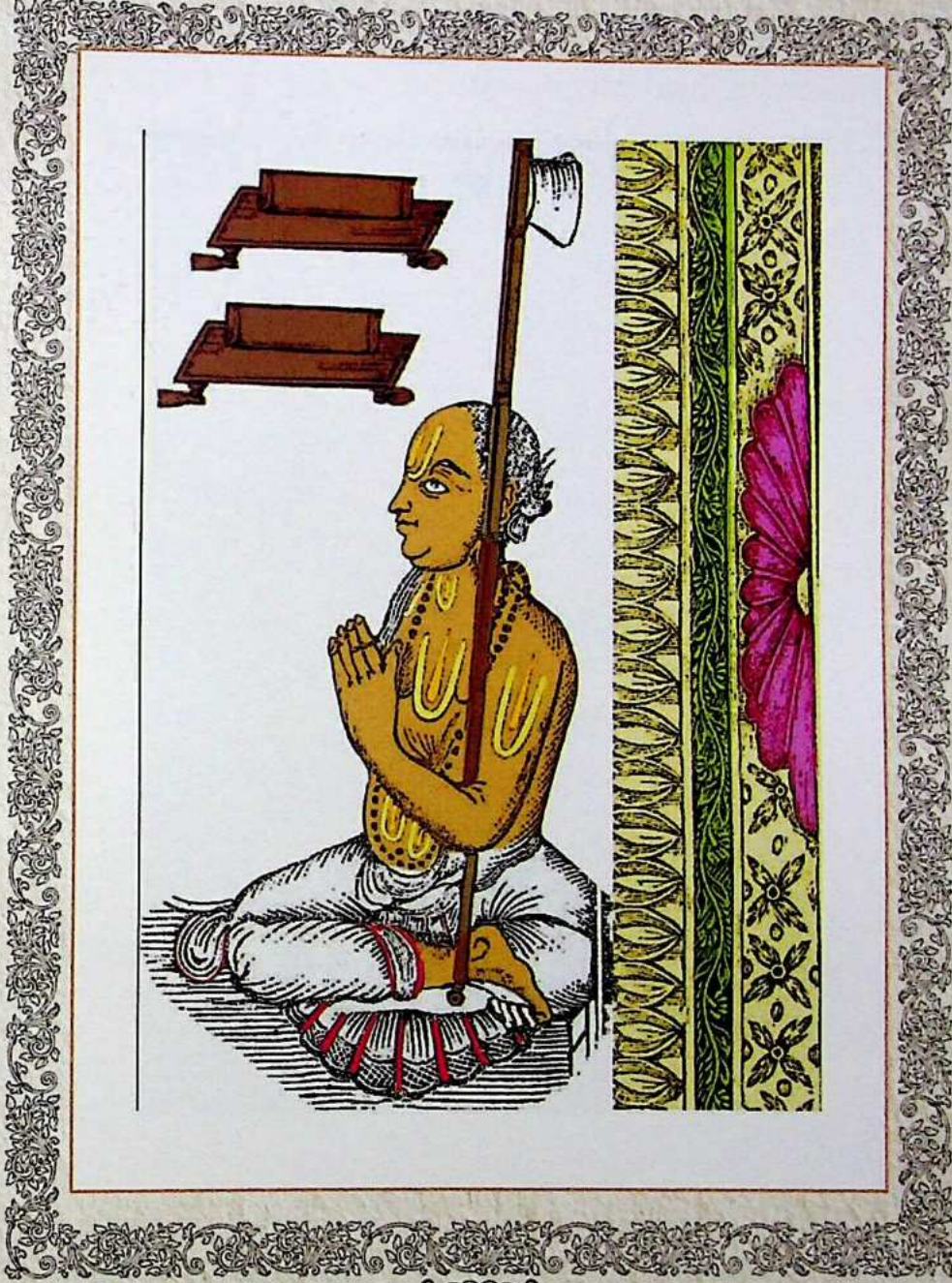
Jeer 5: Sri Vedanta Ramanuja Brahmatantra Swatantra Swami (1424–1440 CE)

Jeer 6: Sri Srinivasa Brahmatantra Swatantra Swami – I (1440–1460 CE)

Sri Srinivasa Brahmatantra Swatantra Swami succeeded Sri Vedanta Ramanuja Swami and was the mathadhipati from 1440 CE through 1460 CE. His mastery over *grantha chatustayam* was known to people far and near.



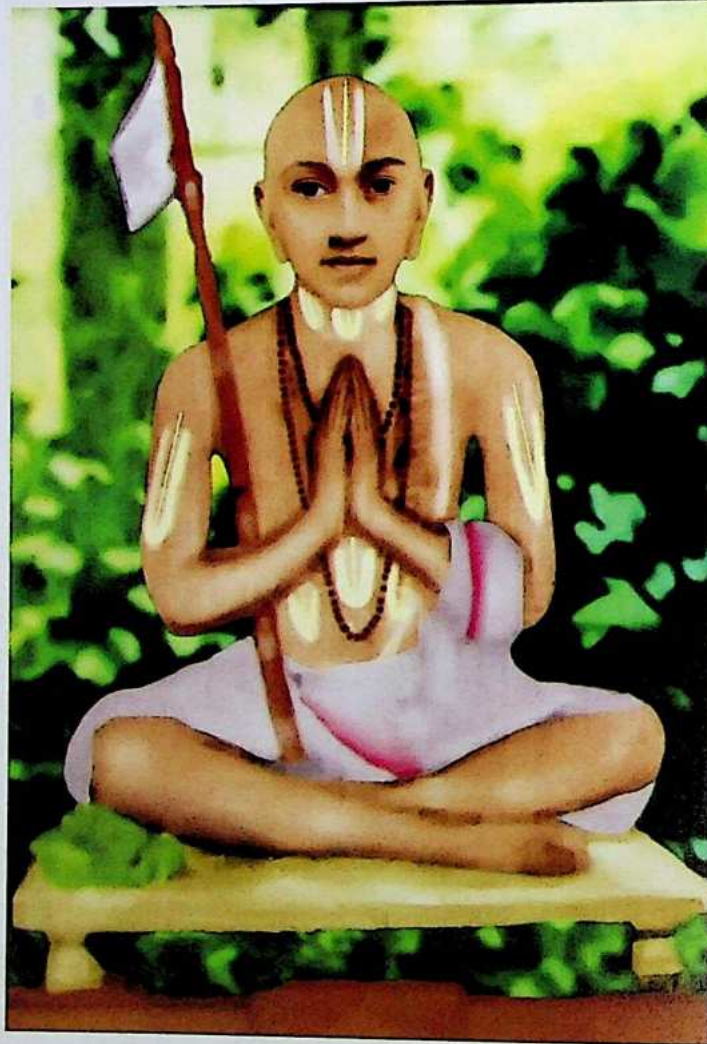
पर्याय भाष्यकाराय प्रणतार्ति विधून्वते ।
ब्रह्मतन्त्रस्वतन्त्राय द्वितीय ब्रह्मणे नमः ॥



Sri Srinivasa Brahmatantra Swatantra Swami
(1394–1406 CE)



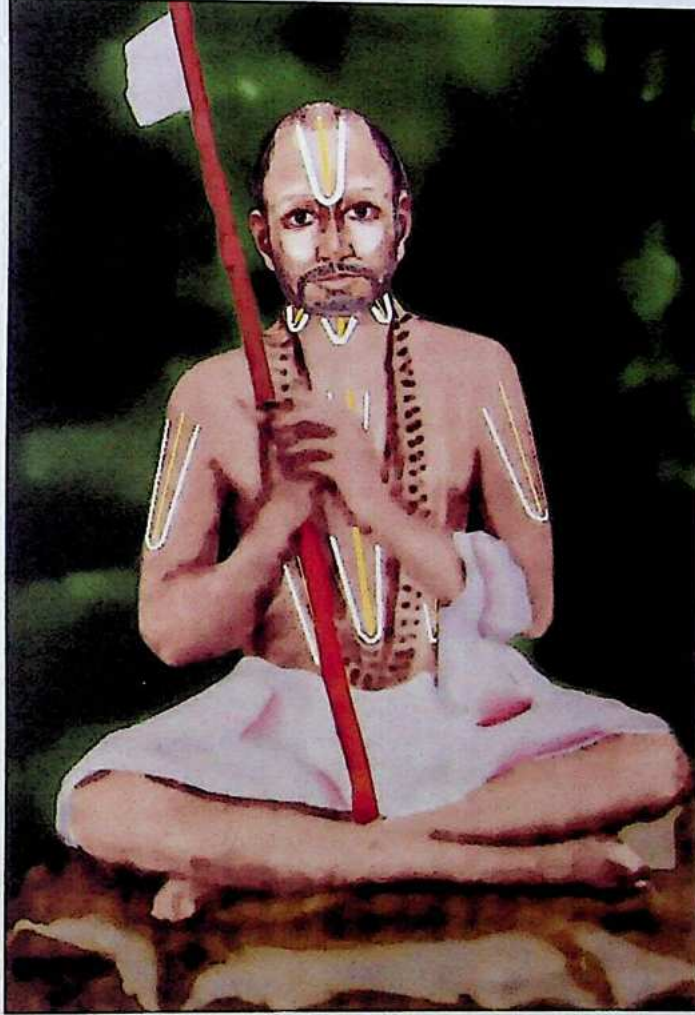
ब्रह्मतन्त्रकृपावास ज्ञानयाथात्म्यसम्पदम् ।
नमामि वात्स्यवेदान्तरामानुजमुनीश्वरम् ॥



Sri Parakala Brahmatantra Swatantra Swami
(1406-1424 CE)



श्रयामहे श्रीपरकालमौनिपदाश्रयं तत्कृपायात्तुर्यम् ।
वेदान्तविद्यानिलयं महान्तं वेदान्तरामानुजसंयमीन्द्रम् ॥



Sri Vedanta Ramanuja Brahmatantra Swatantra Swami
(1424–1440 CE)



वेदान्तलक्ष्मणमुनीश्वरपादपद्मयुग्माश्रयं सकलसद्गुणवारिराशिम् ।
तत्प्राप्ततुर्यमनघं कमलानिवास श्रीब्रह्मतन्त्रगुरुवर्यमहं प्रपद्ये ॥



Sri Srinivasa Brahmatantra Swatantra Swami
(1440-1460 CE)

Jeer 7: Sri Narayana Yogindra Brahmatantra Swatantra Swami (1460–1482 CE)

He was a great Narasimha devotee in his *purvashrama*. He had immense *yogasiddhi* and would go on meditating for days together. He was a prolific writer who was known for his *jnana*, *vairagya* and unwavering devotion, Sri Narayana Yogindra Swami succeeded Sri Srinivasa Swami. He is also known to have authored many works, the basic details of which, are sadly lost and only his *taniyan* is available to recite and seek his blessings.

Jeer 8: Sri Rangaraja Brahmatantra Swatantra Swami (1482–1498 CE)

Sri Rangaraja Swami succeeded Sri Narayana Yogindra Brahmatantra Swatantra Swami in the year 1482 CE. His knowledge in *grantha chatushtayams* was very powerful. He followed the *pancha kalakriya* to perfection. His contemporaries had very high respect for him. He graced the Acharya peetham till the year 1498 CE.

Jeer 9: Sri Brahmatantra Swatantra Swami – IV (1498–1517 CE)

Sri Brahmatantra Swatantra Swami became *mathadhipati* in 1498 CE. It is believed that he has authored books on *Lakshmi Upayatwam*. There are also indirect references that he has written several commentaries on *Siddhithrayam*. He had gone on *Vijaya yatra* to Nimisharanyam and Badrinath and did *managalashasanam*. He presided over the *matha* for nearly 19 years until 1517 CE.



श्रीनिवासब्रह्मतन्त्रकृपासारपरिष्कृतम् ।
श्रीनारायणयोगीन्द्रं ब्रह्मतन्त्रगुरुं भजे ॥



Sri Narayana Yogindra Brahmatantra Swatantra Swami
(1460-1482 CE)



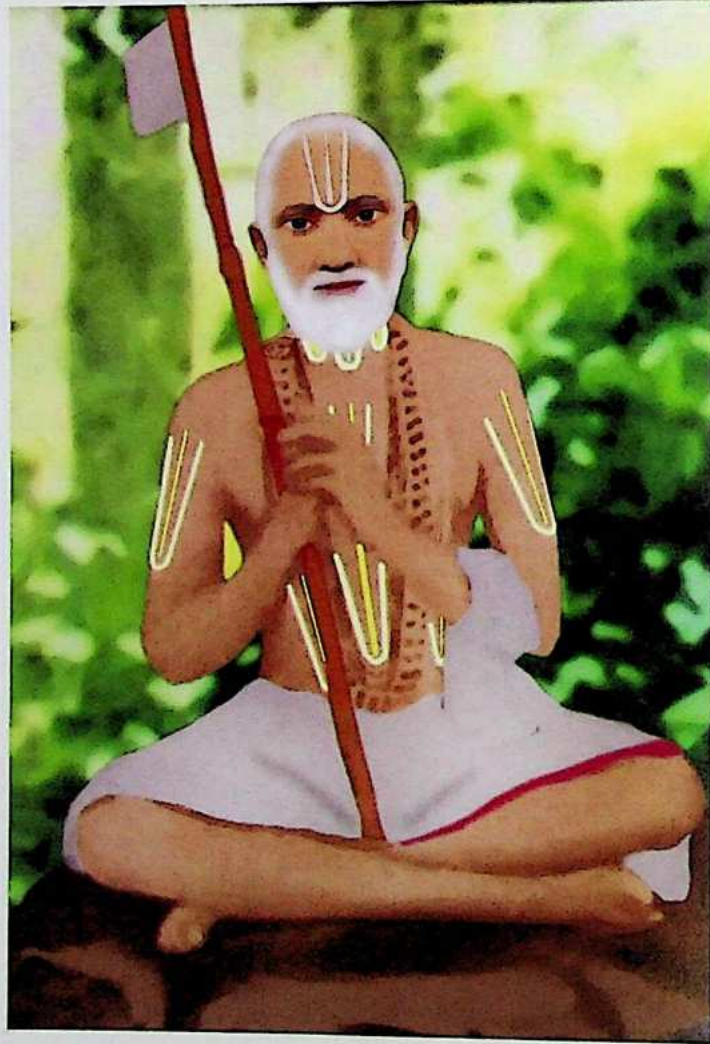
नारायणाख्य मुनिवर्य कृपाकटाक्ष वीक्षावशात्तचरमाश्रमतत्त्वसारम् ।
तद्विव्यपाद सरसीरुह दत्तभारं श्रीरङ्गराजयतिराजमुपासिषीय ॥



Sri Ranganatha Brahmatantra Swatantra Swami
(1482–1498 CE)



रङ्गराजयतिवर्य वीक्षितं तत्कृपात्त निगमाञ्चलद्वयम् ।
तत्पदार्पितभरं दयानिधिं ब्रह्मतन्त्रयतिवर्यमाश्रये ॥



Sri Brahmatantra Swatantra Swami - IV
(1498-1517 CE)

Jeer 10: Sri Brahmatantra Swatantra Yatiraja Swami (1517–1535 CE)

He became Jeer of the Mutt and did propagation of *Vishistadvaita* philosophy extensively. He was considered as a reincarnation of Sri Ramanuja. He taught the *grantha chatushtayams* several times to worthy disciples and was very fervent towards the propagation of Ramanuja philosophy true to the terms. He graced the peetham for 18 years.

Jeer 11: Sri Varada Brahmatantra Swatantra Swami (1535–1552 CE)

He was considered to be *Shata Granta Kartha*, author of hundred books. He was a descendent of Thirukurugai Pillan and was considered as poet laureate in impromptu poetry (*Ashukavi*).

Jeer 12. Sri Brahmatantra Swatantra Parankusha Swami(1552–1567 CE)

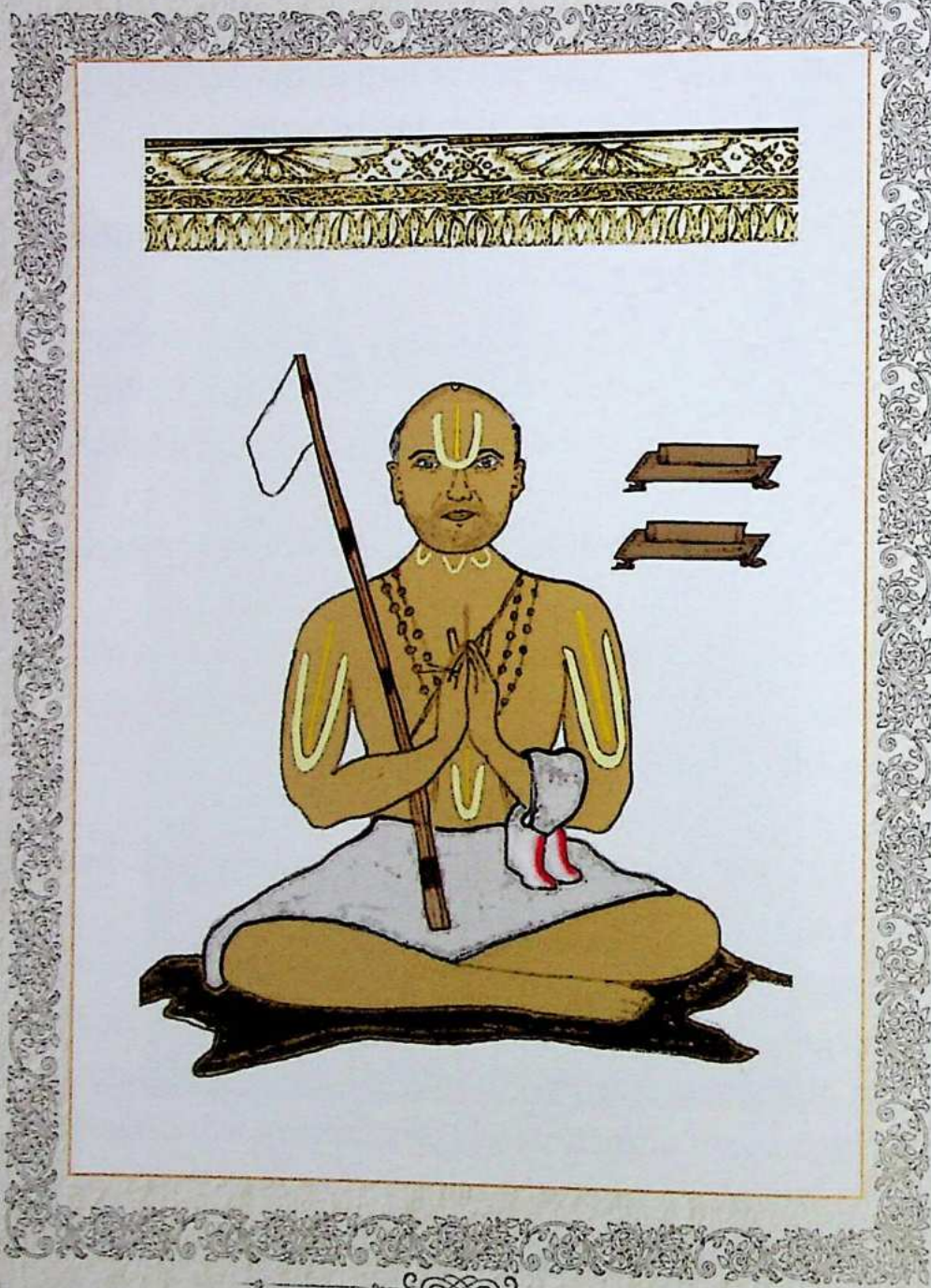
He was eloquent logician and won many debates with scholars of other philosophical systems. He also composed many works on *Divya Prabhandhams*.

Jeer 13. Sri Kavitarikikasimha Brahmatantra Swatantra Swami (1567–1583 CE)

He became 13th Jeer and adorned the matham for 16 years. He was a great poet and proficient in five languages and written books in all five languages. He is credited with a magnum opus *Venkatanatheeyam* unfortunately this literary work has been lost over time. He also authored a book on Desika's *Rasathrayasaram* which is also lost. He spent his life time doing *kaikaryam* and he had a huge following among rulers as well as commoners.



श्रीब्रह्मतन्त्रपादाब्ज संश्रयावाप्तसंपदम् ।
यतिराजं भजाम श्रीयतिराजाह्वयंगुरुम् ॥



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Sri Brahmatantra Swatantra Yathiraja Swami
(1517-1535 CE)



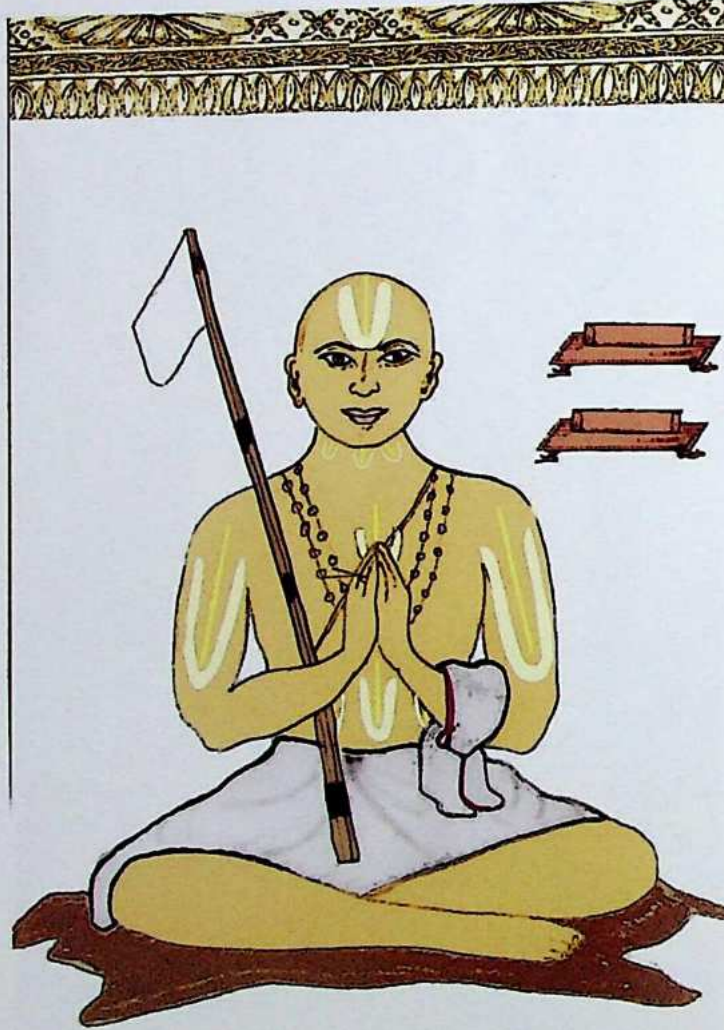
यतिराजयतीन्द्राङ्घ्रि समाश्रय समेधितम् ।
वरदब्रह्मतन्त्रार्यं वरदं संश्रयामहे ॥



Sri Varada Brahmatantra Swatantra Swami
(1535–1552 CE)



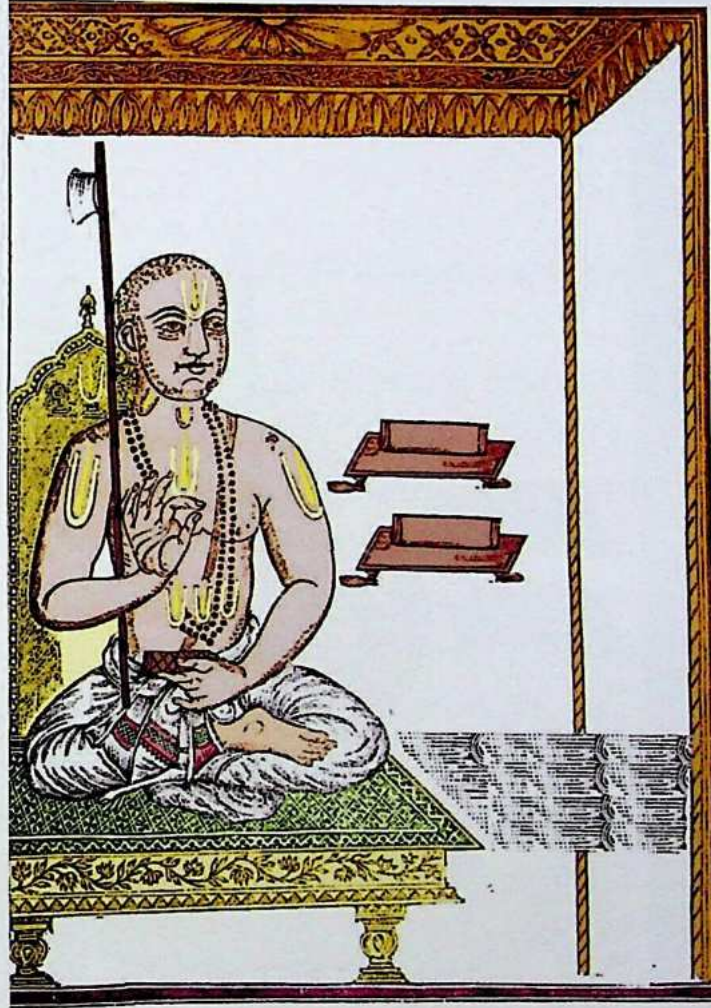
भजामहे वरदयतीन्द्र सत्कृपा समेधितं सकलमहागुणाम्बुधिम् ।
वरदावदद्विरदचमूपराङ्कुशं पराङ्कुशं यतितिलकं निरङ्कुशम् ॥



Sri Brahmatantra Swatantra Parankusha Swami
(1552-1567 CE)



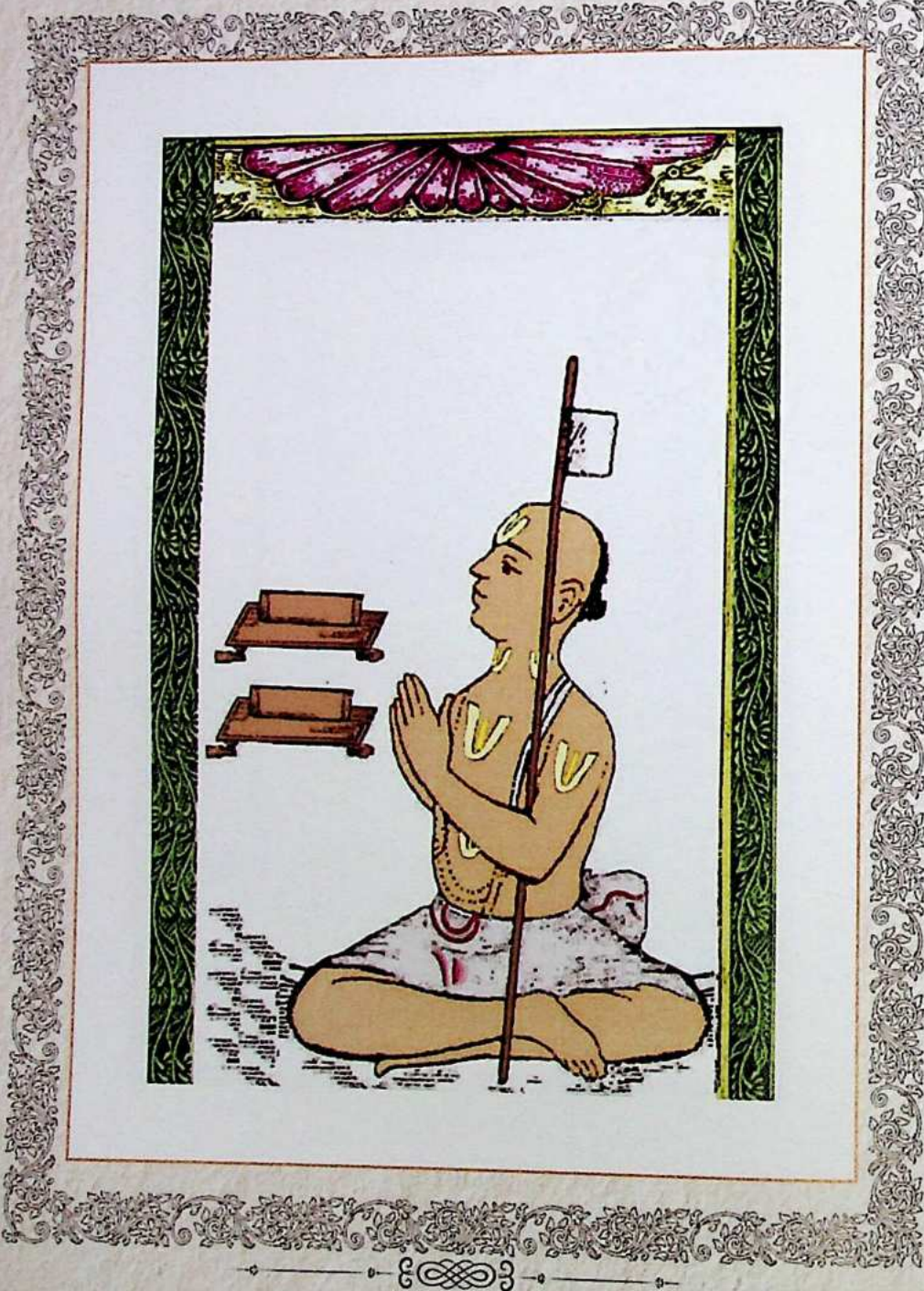
पराङ्मुखयतीशङ्घि कृपात्तचरमाश्रमे ।
कवितार्किकसिंहेऽस्तु यतीन्द्रे मे नमश्शतम् ॥



Sri Kavitarikikasimha Brahmatantra Swatantra Swami
(1567–1583 CE)



कवितार्किकसिंहाख्य यतिवर्यकृपावशात् ।
विवृद्धसम्पदं वन्दे वेदान्तयतिशेखरम् ॥



Sri Vedanta Yathishekara Brahmatantra Swatantra Swami
(1583-1607 CE)

Jeer 14: Sri Vedanta Yatisekhara Brahmatantra Swatantra Swami (1583–1607 CE)

This Swami headed the mutt for 24 years. He was a descendant of Kandadai family. His expertise in devotional poetry of and philosophical works of Desika are legendary. He composed Acharya Vaibhavam in *Champu* style. Champu or *Chapu-Kavya* is a genre of literary composition in Indian literature. The word '*Champu*' means a combination of poetry and prose. A *champu-kavya* consists of a mixture of prose (*Gadya-Kavya*) and poetry passages (*Padya-Kavya*), with verses interspersed among prose sections.

Jeer 15: Sri Jnanabdhi Brahmatantra Swatantra Swami (1607–1618 CE).

Following Sri Vedanta Yatishekara Brahmatantra Swami as the Jeer of the mutt, the mantle was handed over to the most scholarly Sri Jnanabdhi Brahmatantra Swatantra Swami.

Sri Jnanabdhi Brahmatantra Swami, during his times, is known to have authored many traditional works that added more luster to the Sri Vaishnava philosophical library. Following his *sankalpam* and command, his student, Sri Rangaramanuja Swami, also authored great traditional works like *Bhavaprakasha*, *Dashopanishad Bhashya*, *Vishayavaakyadeepika* and *Ramanuja Siddhanta Sara Sangraha*. Another great disciple of this acharya was Sri Vatsya Ahobilacharya, who authored a detailed commentary on the *Nalayira Divya Prabandhams*.

As per many historical records and whatever be the sequence of events, the year 1610 CE marked a triumphant one in the history of Wodeyars with their supremacy being established in greater measure and the shifting of the capital city from Mysore to Srirangapatna. An inscription of 1612 CE refers to Raja Wodeyar as *Sriman Mahadhiraja* that he was henceforth

a prominent feudatory of Mysore after the fall of Vijayanagara empire at Talikota. As per the records available, Raja Wodeyar got the sacraments of *pancha samskaaram* and *saranagati* administered on him by Sri Jnanabdhi Brahmatantra Swami and got his blessings.

By 1610 CE, the Mysore rulers were no more subordinate to the Vijayanagara Rulers and had established an independent kingdom of their own. Sri Jnanabdhi Brahmatantra Swatantra Parakala Swami administered the sacraments to the great Sri Raja Wodeyar of Mysore, when he secured independent rule from the sovereignty of Vijayanagar rulers.

Jnyaanabdhi Parakala Swami was succeeded by Sri Veeraghava Yogindra Brahmatantra Swatantra Parakala Swami.



वेदान्तयतिवर्यास वेदान्तयुगळाशयम् ।
ज्ञानाम्बुधिब्रह्मतन्त्र श्रीपरकालगुरुं भजे ॥



Sri Jnanabddhi Brahmatantra Swami
(1607–1618 CE)



ज्ञानाम्बुधिब्रह्मतन्त्र परकालमहागुरोः ।
अवाप्ततुर्यं वन्देऽहं वीरराघवयोगिनम् ॥



Sri Veeraraghava Yogindra Brahmatantra Swatantra Swami
(1618 – 1640 CE)

Mysore

The **Kingdom of Mysore** was a realm in southern India, traditionally believed to have been founded in 1399 CE in the vicinity of the modern city of Mysore. The kingdom, which was founded and ruled for most part by the Wodeyar family, initially served as feudatory under the Vijayanagara Empire. The 17th century saw a steady expansion of its territory and during the rule of Narasaraja Wodeyar I and Chikka Devaraja Wodeyar, the kingdom annexed large expanses of what is now southern Karnataka and parts of Tamil Nadu to become a powerful state. Early Wodeyar families followed sovereign devotion as per *Raja Dharma* during the period of 1399–1600 CE. The drift towards Sri Vaishnavism began with Chikka Devaraja Wodeyar.

During a brief Muslim rule, the kingdom shifted to a Sultanate style of administration under Hyder Ali and Tipu Sultan, and was renamed as "*Sultanat-e-Khudada*", translating into "*The God gifted empire*". During this time, it came into conflict with the Marathas, the Nizam of Hyderabad, the Kingdom of Travancore and the British, which culminated in four Anglo-Mysore Wars. Success in the First Anglo-Mysore war and stalemate in the Second was followed by defeats in the Third and the Fourth. Following Tipu Sultan's death in the fourth war in the Siege of Srirangapatnam (1799 CE), large parts of his kingdom were annexed by the British, which signalled the end of a period of Mysorean hegemony over South India. The British restored the Wodeyars to their throne by way of a subsidiary alliance and the diminished Mysore was transformed into a princely state. The British took Direct Control over the Princely State in 1831 CE. It then became Mysore State (later united with other Kannada speaking regions and transforming to Karnataka) with its ruler

remaining as Rajapramukh until 1956 CE, when he became the first Governor of the reformed state.

Even as a princely state, Mysore came to be counted among the more developed and urbanised regions of India. This period (1799–1947 CE) also saw Mysore emerge as one of the important centres of art and culture. The Mysore kings were not only accomplished exponents of the fine arts and men of letters, they were enthusiastic patrons as well, and their legacies continue. After rendition, C. V. Rangacharlu, was made the first Diwan of Mysore. Under him, the first Representative Assembly of British India, with 144 members, was formed in 1881 CE. Krishnaraja Wodeyar IV was the builder of modern Mysore and in this he was assisted by able Diwans such as Sir M. Visvesvaraya and Sir Mirza Ismail. The Wodeyars continued to rule the state until Indian independence in 1947, when Mysore acceded to the Union of India.

Sri Jayachamarajendra Wodeyar was a renowned musician and composer and became the Rajapramukh of Mysore and the Governor of Madras state after independence. Officially, he was the last Maharaja, as the institution of monarchy was abolished after independence and the privy purse due to the royal families was abrogated by Indira Gandhi. However, after his death in 1974, his son Sri Srikantadatta Narasimharaja Wodeyar continued to be addressed as Yuvaraja or Maharaja because of the ocean of goodwill the people had towards the royal family. He ascended the throne at a private ceremony in September 1974 and later joined politics. After his death in 2013, his wife Pramoda Devi Wodeyar became his sole successor and legal heir. In 2015, she adopted Yaduveer Gopal Raj Urs as her legal heir. This great dynasty, whose regime is documented since 1399 CE, has a history longer than that of the Mughals!



Mysore Kings



Kanthirava Narasaraja Wodeyar I
(r. 1638–1659 CE)



Devaraja Wodeyar II
(r. 1673–1704 CE)



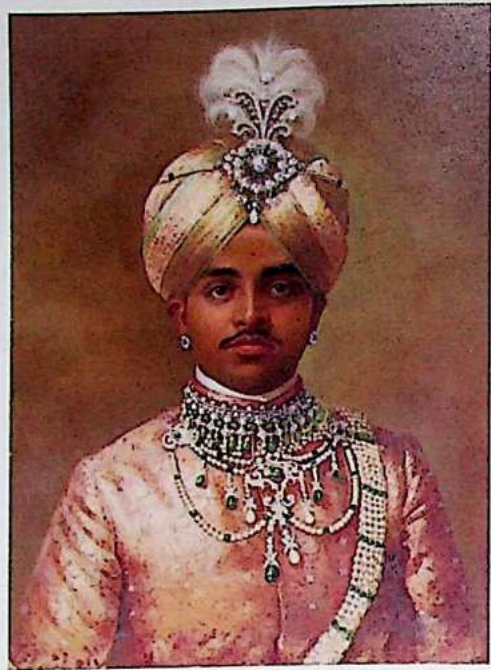
Krishnaraja Wodeyar I
(r. 1714–1732 CE)



Krishnaraja Wodeyar III
(r. 1799–1831 CE)



Chamarajendra Wodeyar X
(r. 1868–1894 CE)



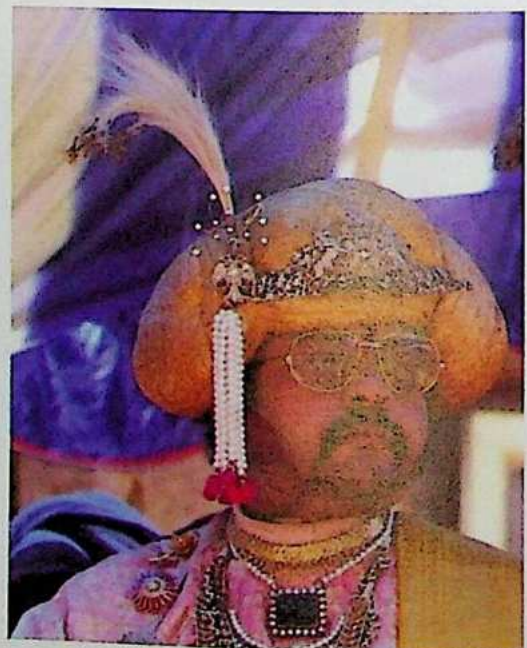
Krishnaraja Wodeyar IV
(r. 1894–1940 CE)



Krishnaraja Wodeyar IV with his family



Jayachamarajendra Wodeyar
(r. 1940–1974 CE)



Srikantadatta Narasimharaja Wodeyar
(r. 1974–2013 CE)

Jeer 16: Sri Veeraraghava Yogindra Brahmatantra Swatantra Swami (1619–1640 CE)

Jeer 17: Sri Varada Vedanta Brahmatantra Swatantra Swami (1640–1652 CE)

The reign of Ranadhira Kantirava Narasaraja Wodeyar (1638–1659 CE) is hailed as the golden period of the dynasty and he was certainly one of the greatest kings of the Mysore had seen after Raja Wodeyar. Sri Vaishnavism of Ramanuja fascinated Ranadhira Wodeyar. He is stated to have received “Sri Vaishnava Deeksha” at the hands of Sri Varada Vedanta Swami. He presented a crown bejewelled with the nine precious gems and several semi-precious gems called *Kanteerava mudi* to Lord Lakshmi Narasimha of Srirangapatna. The faith of the king led to the rapid growth of Sri Vaishnavism all over the kingdom and the *Bhakti* tradition of Ramanuja and Vedanta Desika was flourishing. In Mysore region in particular, Melkote and Srirangapatna emerged as centers of Vaishnava tradition and culture. The Thirunakshatram festival commemorating the birth anniversary of Sri Ramanuja would be celebrated as a major festival as *Gajendra Tirunal* in Melkote. A prominent festival on the calendar of the kingdom was the car festival or *Rathostava* of the presiding deity of Srirangapatna, the Lord Ranganatha.

In *Kantirava Narasaraja Vijayam* by Charana Kavi Govinda Vaidya gives graphic details of the kingdom and the capital city. It gives a refreshing account of the lives and times of the people of that age. It eulogises Ranadhira as the very incarnation of Lord Narasimha known for his energy and valour. Srirangapatna was an important center of social and cultural life, it was prosperous with a well guarded fort.

The king having given lots of contributions to the Sri Matham, passed a resolution (recorded in the epigraph of Mysore (1938),

Page 113, that at Thirunarayanapuram during the *prabandha parayana goshti*, the *taniyan* “*ramanuja dayapaatram... vande vedanta deshikam*” composed by Sri Brahmatantra Swatantra Swami, the first Jeer of Sri Matham, shall be recited, just like the way it has been done since the times of Raja Wodeyar. This acharya graced the acharya peetam till 1652 CE.

Jeer 18: Sri Varaha Brahmatantra Swatantra Swami (1652–1663 CE)

Sri Swami was from Penugonda near Anantapuram district in present day Andhra Pradesh. This swami hailed from the lineage of Tirumala Srinivasacharya. He was born on the day of Varaha Jayanti in the asterism of *Revathi*. He was a born scholar and achieved great merit at a tender age of sixteen. This acharya continued in the path of his predecessors and author of *Sara Prakashika*. He came to Tirumala and took *sanyasam* and became 18th Jeer of Parakala mutt. He made many contributions to *Vishistadvaita* practices. He is said to have performed *mangalashasanam* at Saligrama Kshetram, Muktinath, Nepal. He also undertook renovation of several divyadeshams.

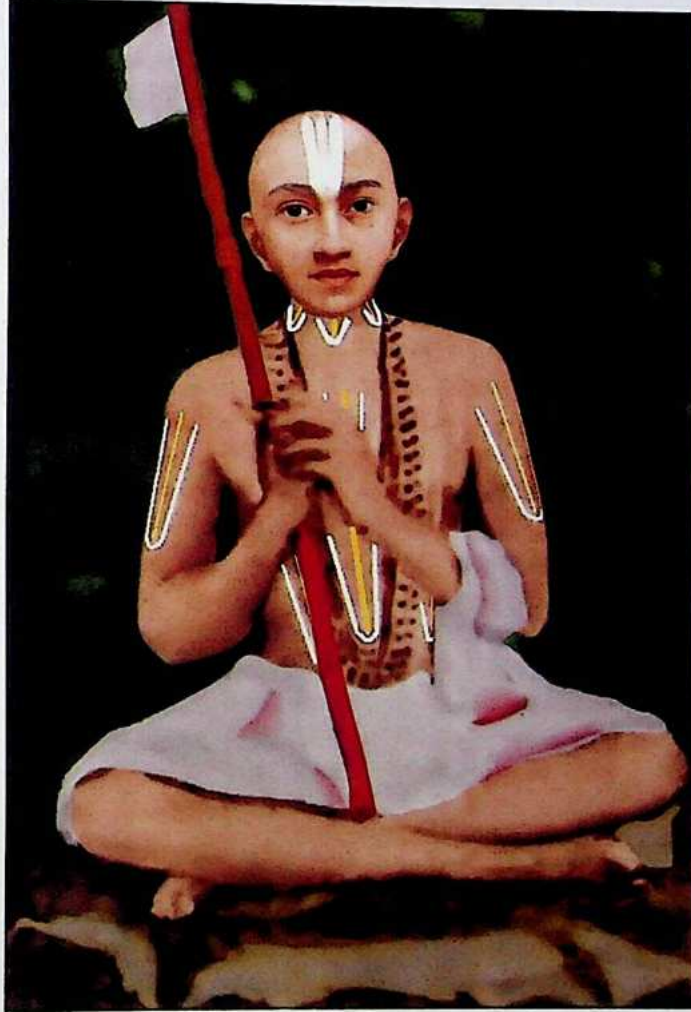
Jeer 19: Sri Vedanta Lakshmana Brahmatantra Swatantra Swami (1663–1673 CE)

He was a scholar of great repute and had defeated many adversaries in philosophical debates even in his *purvashramam*. He was one of the choicest disciples of his predecessor. The other being Srinivasa Desika who succeeded him as the next Acharya of the peetham.

He guided the peetham for 10 years.



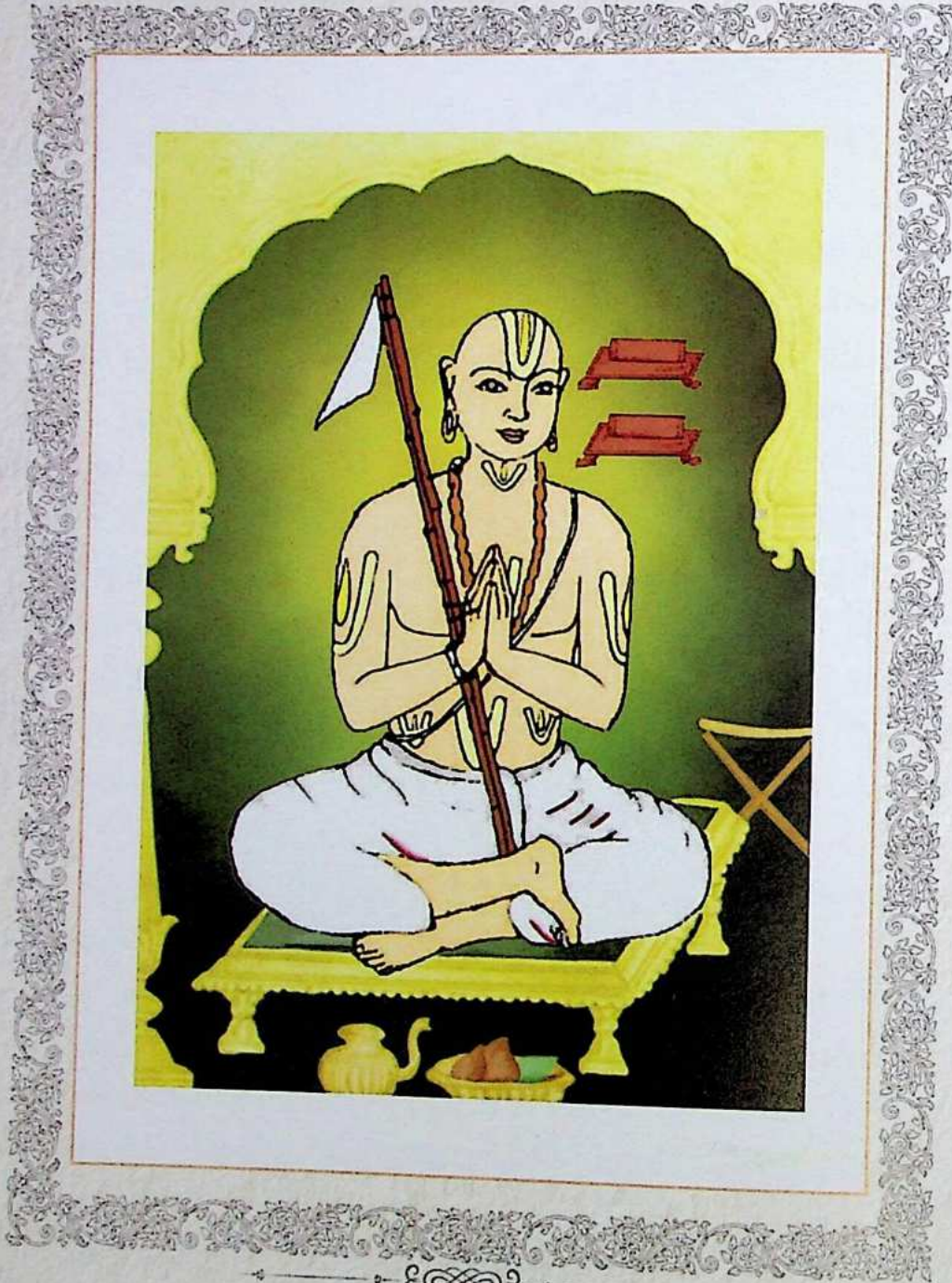
वीरराघवयोगीन्द्र विशेषकरुणोक्षितम् ।
नमामिमूर्ध्ना वरदवेदान्तमुनिपुङ्गवम् ॥



Sri Varada Vedanta Brahmatantra Swami - I
(1640-1652 CE)



श्रीमद्वरदवेदान्त संयमीन्द्र पदाश्रयम् ।
श्रीवराहब्रह्मतन्त्रस्वतन्त्र गुरुमाश्रये ॥



Sri Varaha Brahmatantra Swatantra Swami
(1652-1663 CE)



वराहब्रह्मतन्त्रश्रीकृपास्पदमुपास्महे ।
वेदान्तलक्ष्मणाभिरव्य ब्रह्मतन्त्रम्हागुरुम् ॥



Sri Vedanta Lakshmana Brahmatantra Swatantra Swami
(1663-1673 CE)

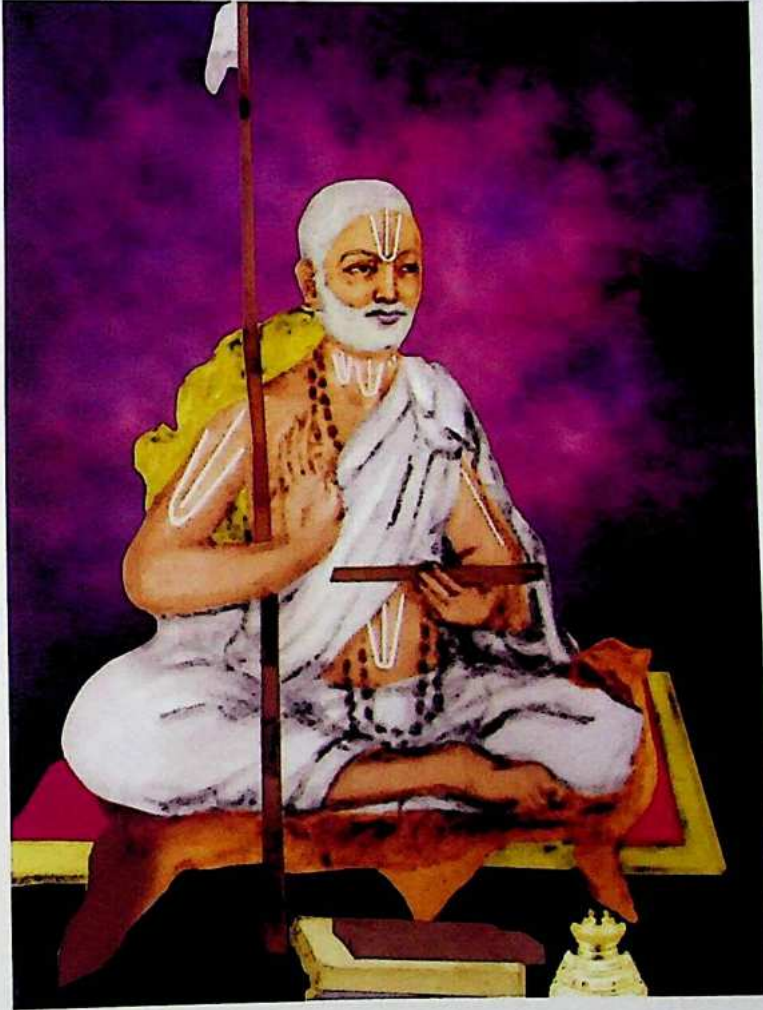
Jeer 20: Sri Varada Vedanta Yogindra Brahmatantra Swatantra Swami (1673–1676 CE)

Sri Srinivasa Desika was the son of the celebrated Appalacharya Swami of Ghanagiri (Penugonda), who had attained fame as the author of "*Sara Prakasika*". Sri Srinivasa assumed *sanyasa* and, having ascended the Gadi (throne) of Sri Brahmatantra Swatantra Matham at Tirumala, assumed the name Sri Varada Vedanta Yogindra Swami. He was a great genius and enriched *sampradayam* through his profound teachings and writings. Sri Chikkadevaraja Wodeyar (1673–1704 CE) studied all the *shastras* from him and is stated to have commanded that the entire *ursu* community should receive Sri Vaishnava *diksha* from Swami. At the behest of Swami, Kempegowda II constructed a *navaranga mantapam* to Sriranganatha temple in Magadi near Bangalore. He graced the peetham for a period of three years.

An interesting aspect of Chikkadevaraja's reign is his religious transformation and subsequent espousal of Sri Vaishnava faith reflecting probably on the kinds of pulls and pressures prevalent in the society. The domineering feature of Vaishnava community of the time became apparent in its attempts to ensure its triumph as the preferred faith of the hitherto Veerashaiva royal house. From 1696 to 1704 CE, Chikkadevaraja had become converted to his new faith. It was now that he began to realise the true depths of philosophies of Vaishnavism. This was also a period of tranquillity that gave the ruler ample time to ruminate. His thoughts condensed into spiritual upliftment and a quest for salvation. It was an intense dialogue of the soul with the supreme. From a war enthusiastic ruler, who crushed the revolts with iron fist, he seems to have metamorphosed into a mystic guided by the doctrine of Sri Vaishnavism.



श्रीमद्वराहमुनिवीक्षित लब्धबोधं श्रीतातयार्यकरुणापरिणाहपात्रम् ।
वेदान्तलक्ष्मणमुनीन्द्रपदाब्जभृङ्गं वन्दे सदा वरदवेदशिरोयतीन्दम् ॥
वेदान्तदेशिकश्रेष्ठसिद्धान्तोद्धारधूर्वहम् । वेदान्तसंयमीशानं श्रयेमकरुणानिधिम् ॥



Sri Varada Vedanta Yogindra Brahmatantra Swami
(1673-1676 CE)

REFERENCES TO KEMPEGOWDA

Annals of Mysore Royal Family: A copper-plate grant at Srirangapatana (Epigraphia Carnatica, II). Srirangapatna 64 of 1722 CE of the King of Mysore, Krishnaraja Wodeyar I, son of Kanthirava Narasaraja Wodeyar I, refers to an ascetic named Srinivasa Yati, etc.

"According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupati as the above King's Guru is 'Dodda Parakalaswami'. The Mutt tradition identifies him with Srinivasa Yati of the above copper plate and with Parakala Swami, Guru of Sreenivasa Parakala Swami, in the Belur Sannad.

Sri Dodda Parakalaswami referred to above (in the Annals of the Royal Family) is intimately connected with Magadi (Bangalore District), to whose chiefs he, as well as his ancestors, had been family Gurus.

An extract from p. 15, para 55, of the "Annual Report of the Mysore Archeological Department for the year 1922" has the following:—

"Kempanachi Gowda's son Virégauda came to Mysore from Alur, a village near Conjeevaram. He built the village Yelahanka and set up the God Gopalakrishna there, took possession of Bangalore and constructed a tank named "Kempambudhi".

"His son HiriyaKempegowda (1588–1608) built in Bangalore a fort and four watch towers known as Vaiyalisikhara in the four directions. He went to Vijayanagar and received from King Krishnadevaraya Ballipura, Devanahalli and Hoskote."

"Immadi Kempe Gowda captured Hulikal, Huliurdurga and Sivaganga, took possession of Magadi and built on Savandurga a fort and the temples of Narasimha and Virabhadra. He also built at the instance of his family Guru Sreenivasa Desikacharya, the navaranga or central hall of the Ranganatha temple near Magadi."

"As there was some misunderstanding between his two sons Mummadi Kempegowda and Honnappa Gowda, he made a division of the kingdom and made the younger son Honnappa Gowda the ruler of Hulikal in 1634, directing him to have Annayacharya of Hulikal as his Guru. On a representation made by his Guru Tiruvenkatacharya that... Subsequently Tiruvenkatacharya became a Sanyasi under the name of Dodda Parakalaswami and resided in the Matha at Srirangapatnam."

"Kempavirappa Gowda sanctioned a money grant to the Ranganatha temple at the instance of Dodda Parakalaswami who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vedantacharya. The scale of expenditure was also drawn up in consultation with the Swami's grandson Raghava charya".

"In 1711 the chief set up for his mother the God Cheluvarayaswami in Cheluvarayapete to the south of Magadi with the assistance of Srirangacharya who had come there from Sri Rangam, and in 1712 the God "Varadarajaswami at Baichapura with the assistance of his Guru Raghavacharya..."

University of Mysore

ANNUAL REPORT

OF THE

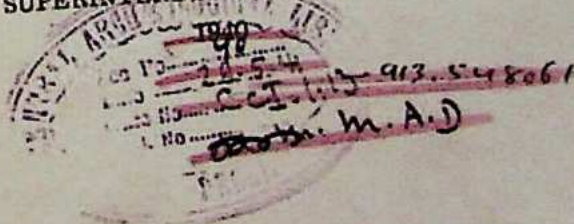
MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1938

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GIFT OF VILLAGES

KRISHNARAJA WODEYAR II (1734–66 CE)

(In Kannada) dated 1160 (Vikrama Sam., Margasira Su. 15) p. 153 (wrongly post-dated as 1820 CE). "This is a nirlip addressed by the King Krishnaraja Wodeyar II of Mysore to Krishnayya of the Ayakat Department (a department organised by Chikka Deva Raja Wodeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the Military Department and Stores, personal receipts and expenditure of the King.

"Fortune to Srinivasa, Obeisance to Ramanuja."

"The object of the record is to register the King's decree that the revenue of certain villages amounting to 500 varahas Kanthirayi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmins, Chaturmasya Sankalpa (maintenance of the Swami and establishment for four months when the Swami had to remain at headquarters for the rainy season), the birthday feast of Srinivasa Parakalaswami, and the anniversary of the day of Parakalaswami, and the daily worship of Vedanta charya in Alwar Tirunagari."

"It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Ayakattura Chavadi, the big stores and the small stores, the departments of Vichara Chavadi and Devasthanana Chavadi. The present order substituted for this income of the villages Attani, etc., belonging to Andira-sthala belonging to Ayakathina-Chavadi

"The details of the revenue of the villages assigned are:

Annual income of the village Attani; 900 Gopala Gadyanas;

income of the village of Mungipatti 100 Gopala Gadyanas;

income of the village Navalur 250 Gopala Gadyanas or 500 Kantirayi varahas."*

"The income of the three villages amounting to 500 Kantirayi varahas ordered to be assigned to the Mutt of (the) Vedanta Parakala swami and the villages were to be made over to the Mutt free from taxes and boundary stones were to be set up for the villages."

"The nirlip was to be copied by the clerk (Karanika) of the Chavadi (department) and to be then sent to the Mutt."

(Sri) Seal

Jeer 21: Maha Parakala Brahmatantra Swatantra Swami (Sri Dodda Parakala) Swatantra Jeer Swami (1676–1737 CE)

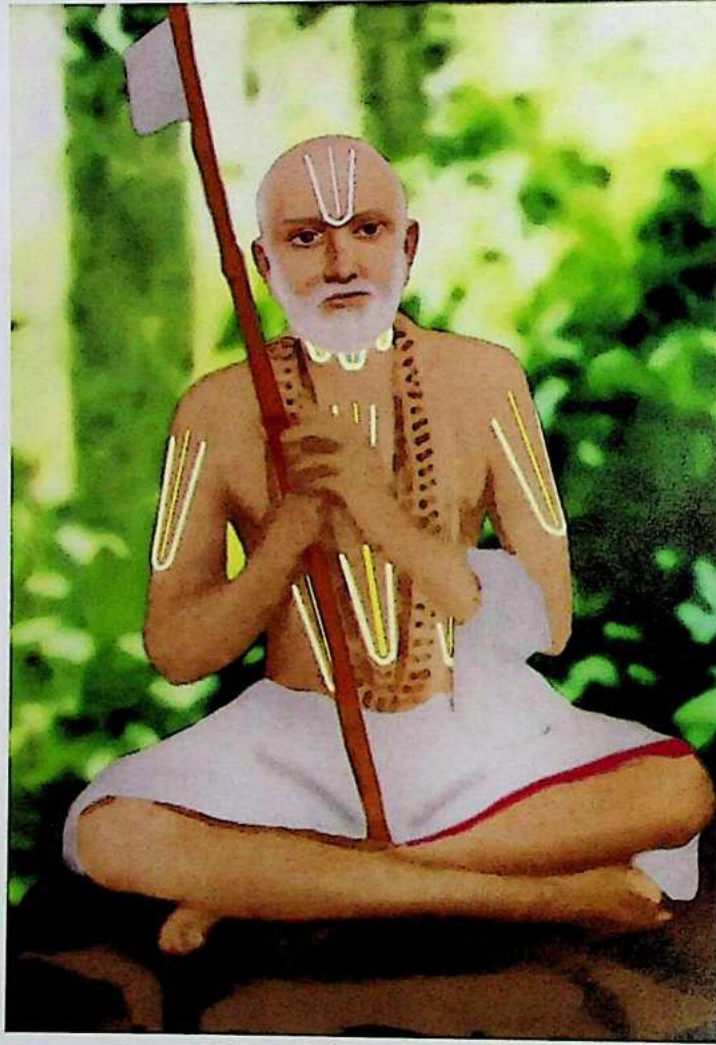
The Jeer, known in his *purvashramam*, as Thiruvengkatacharya was born as the son of Sri Srinivasa Mahadesika, in the year 1655 CE at Arakalgud village along the banks of river Hemāvathi in Karnātaka. He accepted *sannyasashrama* from his own father (who was 20th Jeer Sri Vedanta Yogindra Brahmatantra Swatantra Swami) in the year 1676 CE. Sri Thiruvengkatacharya, Kulaguru of Kempe Gowda III of Magadi (p. 16, Ann. Report, 1922, Mysore Archeological Department) assumed Sanysam from his father and having ascended the Gadi of the Brahmatantra Mutt at Tirupati assumed the name “Sri Periya Parakala Swami”.

He was considered as *Chatussahasra vykyata* as he commented on the entire collection of 4000 *Divya Prabandhams*. Of all Alvars, Thirumangai Alwar also known as Parakala gets a special mention and is the author of great number of *prabhandams* out of total four thousand. Thirumangai appeared in his dreams and ordained him to have his title as Parakala, which is why he came to be known as Maha Parakala Brahmatantra Swatantra Parakala Jeer. Since then both the Swami and his successors and the mutt sport the name “Parakala’ in the title and mutt came to be officially known as “Brahmatantra Swatantra Parakala Mutt” or Sri Parakala Mutt in general parlance.

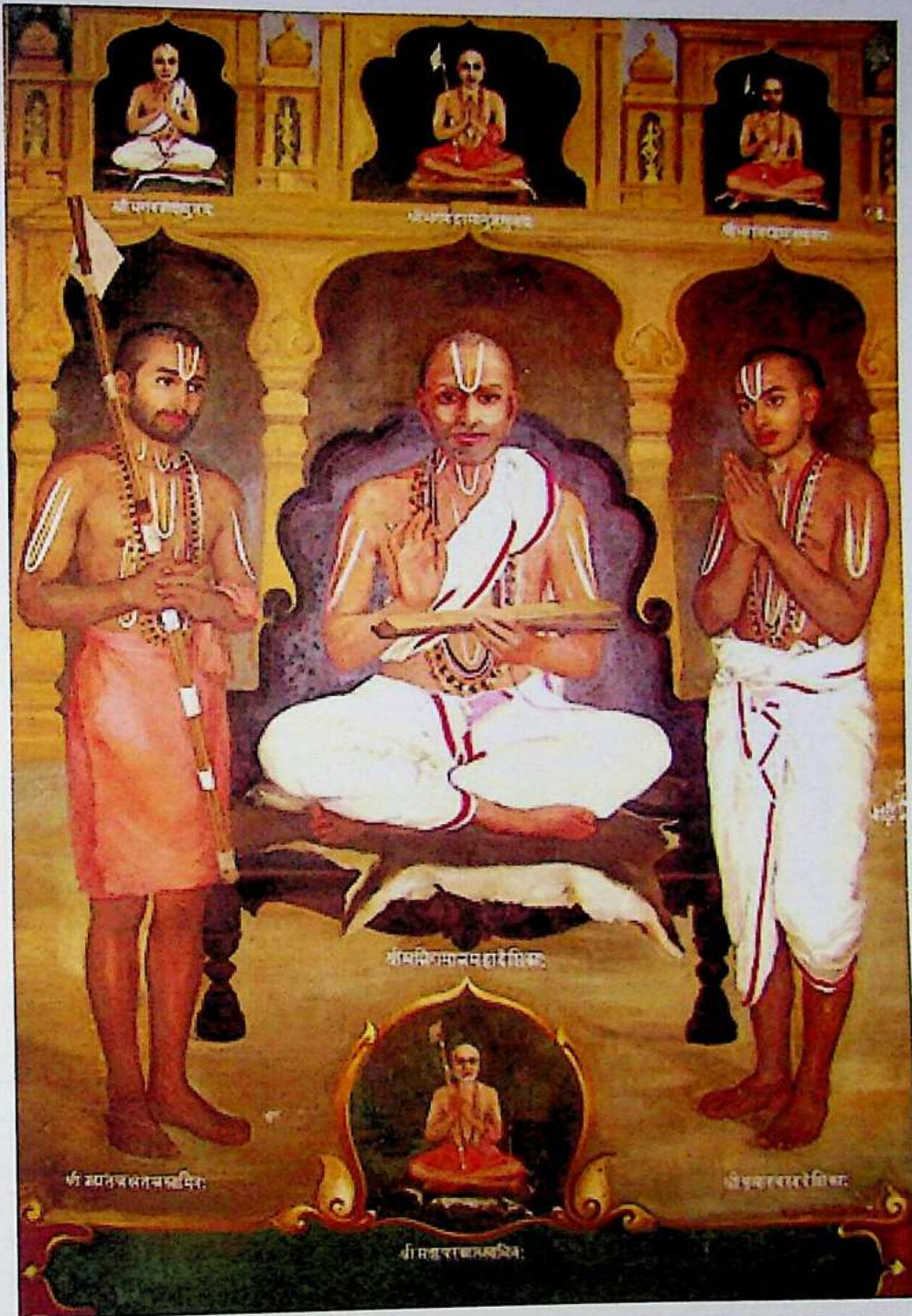
He composed numerous works, including *Nalayira Divya Prabandham Vyakhyanam*, *Desika Prabandha Vyakhyanam*, *Yati Prativadana Khandanam*. With the advent, to headship of the Mutt, of Sri Periya Parakala Swami, the twenty-first in succession from the first Brahmatantra Swatantra Jeer, an important change came over the destiny of the Mutt. Sri Dodda Krishnaraja Wodeyar of Mysore was successful in securing the relocation of the headquarters of the Mutt to Srirangapatnam (the Capital of Mysore till 1799 CE) from Tirupati, the reason being the perfect



विन्यास्तात्मभरं वरप्रदगुरौ तद्देशिकैर्वीक्षितम् । श्रीवेदान्तयतीन्द्रभूरिकृपया संप्राप्तमोक्षाश्रमम् ।
सारार्थामृतलाभवन्तमनघाच्छ्री श्रीनिवासाद्गुरोः । वन्दे श्रीपरकालयोगिनमहं वेदान्तविद्यागुरुम् ॥



Sri Maha Parakala Brahmatantra Swatantra Swami
(1676-1737 CE)



This is a very beautiful and very old painting that depicts the **Acharya Paramapara** of Sri Parakala Matham. At the very top of the painting, one can see Lord Laxmi Hayagriva. Immediately below, Sri Ramanuja, Sri Ranganatha Muni and Sri Yamunacharya are present. Below them are the paintings of Swami Sri Vedanta Desika flanked by Sri Brahmatantra Swatantra Jeer and Sri Kumara Varadacharya on his sides. (At the bottom of the painting is Sri Brahmatantra Swatantra Periya Parakala Yateendra Swami, the 21st Jeer of the *matham*).

ROYAL DECREE TO HYDER ALI

Annual Report of the Mysore Archeological Department for the year 1938. The Sannad records a grant made by Krishnataja Wodeyar II and his mother (Ammanavaru).

"This Sannad has a small seal with the letters Sri Krishna in Nagari characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnarajavadeyaravaru (II). Below there is the main body of the Sannad...

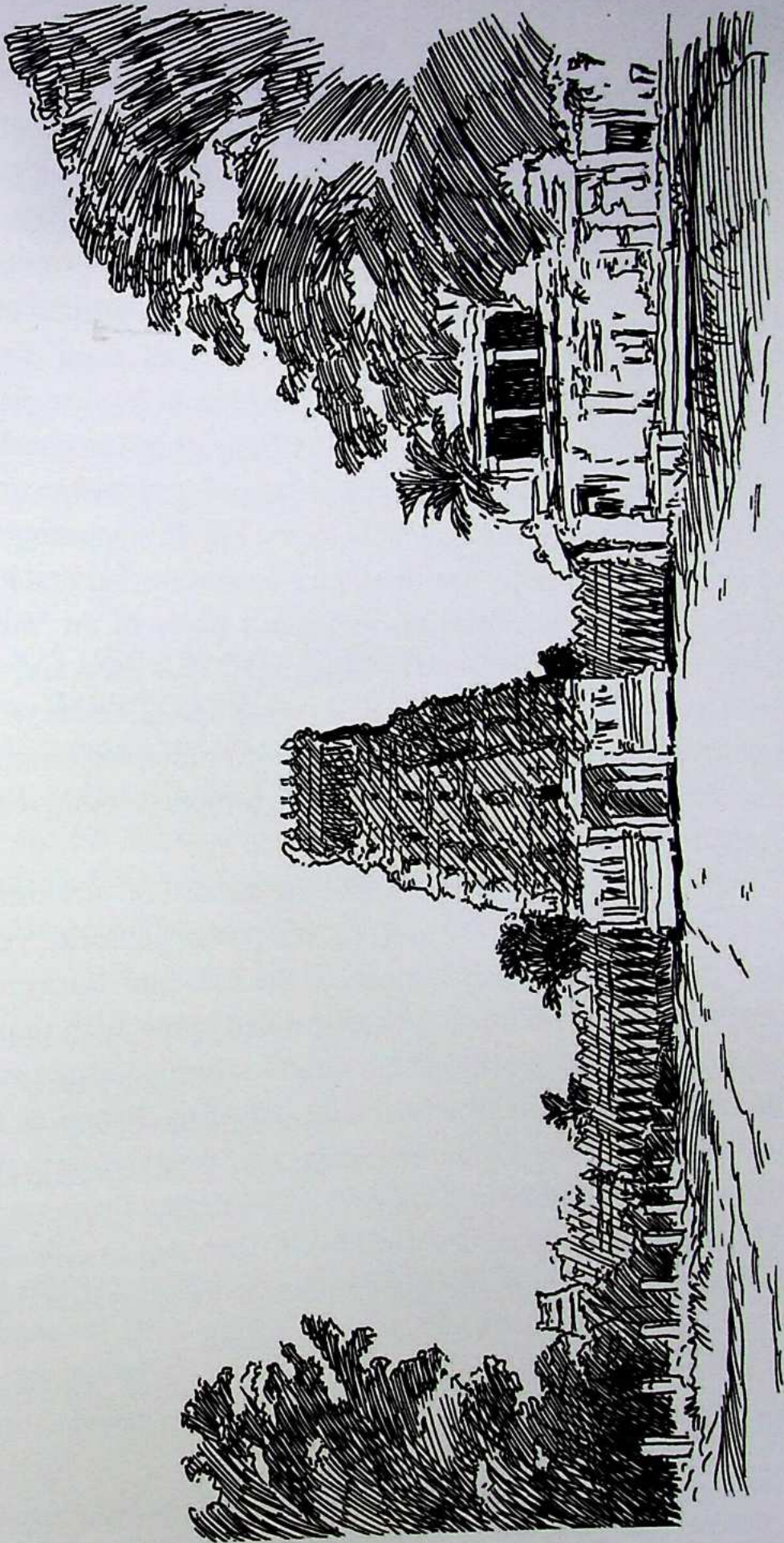
"The Sannad records a grant made by the Mysore Krishnaraja Wodeyar II (1734–1766 CE) and his mother Ammanavaru. It is addressed to Haidar Ali Khan Bahadur or Hyder who was the Ruler of the Mysore State from 1761CE to 1782 CE. The date of the grant is the 14th lunar day of the bright half of Margasira in the year Chitrabhanu... Devajammanni was the King's adoptive mother."

"The Sannad begins with the statement that the villages Attani, Navaluru and. Mungipatti situated in Anduru-Sthala were given away as ordered by the King's mother, free of taxes to the Mutt of Vedanta Parakala Swami, for carrying on the charities like the feeding of the Brahmins every day.

"It is stated in the Sannad that sometime after the above villages came into the possession of the Mutt, a local agent (Sthaladalli baduku) was demanding for himself the rent due to the Mutt and brought the villages under his authority and in various ways caused trouble.

"The Sannad concludes with an order that as the said villages were granted for the feeding of Brahmins in the Mutt of Vedanta Parakala Swami, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Mutt and to allow the Mutt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Mutt in the enjoyment of the villages."

Srirangapatna



security which prevailed in the Mysore country secured by the wisdom and power of Sri Chikkadevaraja Wodeyar (1673–1704 CE), the illustrious ancestor of Sri Dodda Krishna Raja Wodeyar (1714–1731 CE). It might be that the unsettled conditions due to the Moghul-Maratha conflicts in Deccan region prompted Sri Dodda Krishnaraja Wodeyar to persuade the Swami to move indefinitely to Mysore Kingdom once for all from Tirumala. Swamis appointed by the heads of the Mutt in Mysore, however, continued to remain in the Mutt at Tirupati hill to conduct the pooja of Sri Hayagriva and Sri Desika and to minister the comfort of pilgrims during their stay on the hill. It is no exaggeration to say that Sri Periya Brahmatantra Swatantra Parakala Swami (1655–1738 CE) occupies an important place in Sri Vaishnava hierarchy as that held by Sri Ramanuja in his time and also by Sri Vedanta Desika because of the voluminous works which he wrote and by his wide travels over South India, expounding the *shastras* and restoring the temples and temple worship wherever decay had set in.

When he succeeded to the *asthanam* of Brahmatantra Swatantra *Gadi* in 1677 CE in his twenty-second year, he brought to the mutt the image of Sri Lakshmi Narayana, his family God, with him, to be worshipped along with that of Sri Hayagriva. In the course of his fateful journey to Mysore, after his travels in the north, Sri Periya Parakala Swami is said to have been met the Emperor Aurangzeb, who not only revered him for the preeminent position he had attained by his scholarship and rank of Royal Guru of Mysore, but also bestowed some special honours upon the Swami, such as those which were the exclusive privilege of the Mogul sovereigns.

Among the works attributed to him, the most important are the following¹:—

1 *Thiruvaimozhi* – 18000 *padi* Vol. 1 by Sri Maha Parakala Swami's commentary of *Thiruvaimozhi* was printed by mutt. And *Kanninun Siruthambu*, Commentary of 21st Jeer of Parakala Swami in *manipravalam* was also printed by mutt.



- (1) Commentaries on the *Nalayira Divya Prabandham*, and on
- (2) *Sri Desika Prabandham*,
- (3) *Yatiprativadana Khandanam*,
- (4) *Acharyavatira Ghattam*,
- (5) *Parakalasthana Paddhati*,
- (6) *Mita Prakasika* and a host of other works.

Dodda Krishnaraja Wodeyar, who had a short reign, was also a staunch Vaishnava like his predecessor. He invited Sri Parakala Guru Srinivasa Yatindra, a Vaishnavite luminary to the capital. He also made lavish grants to shrines of Melkote, Tirumala and Belur.

Jeer 22 : Sri Srinivasa Brahmatantra Swatantra Parakala Swami – II (1737–1750 CE)

Sri Srinivasa Swami was born in Pavugada village near Tumkur in the lineage of Thirumalai Srinivasacharya and his name was Sri Venkatacharya in his *purvashramam*. He took to *sanyasam* in *Kalayukti* year. He adorned the Peetham for fourteen years. He authored 32 works and some of the works he wrote were:

- (1) *Lakshmiupaya Thatvadeepam*,
- (2) *Nyasa Prakasika*,
- (3) *Nyasa Prakasika Vivrithi*,
- (4) *Parakala Mangalam*,
- (5) *Parakala Vaibhava*

He remained in Acharya peetham for 13 years and attained his acharya's lotus feet in *Prajotpatti* year on *bhahula shashti*. Sri Srinivasa Swami was followed by Sri Vedanta Brahmatantra Swatantra Swami – I.



श्रीमच्छ्रीपरकालसंयमिवरादात्तापवर्गाश्रम श्रुत्यन्तद्वयसारसारथिवचो भाष्यार्थसम्यग्धियम् ।
 श्रीमत्तातगुरौ समर्पितभरं तत्पादपद्माश्रयं श्रीनिवासं परकालयोगितिलकं दान्तं श्रयामोन्वहम् ॥
 ज्ञानाम्बुराशिपरकलागुरोरवास वेदान्तयुग्मचर्माश्रमसम्प्रदायम् ।
 श्रीतातदेशिकपदार्पितनेजभारं श्री श्रीनिवासपरकालगुरुं श्रयामः ॥



Sri Srinivasa Brahmatantra Swatantra Swami – II
(1737–1750 CE)



Jeer 23: Sri Vedanta Brahmatantra Swatantra Parakala Swami – I (1750–1770 CE)

He was born in *Shalivahana* year 1634, *Nandana* year i.e 1712 CE in Holavanahalli on the banks of the Jayamangali. By his erudition, piety and quiet and unassuming work which he had been performing in the small place, he attracted the most learned men who resorted to him to acquire further knowledge and enlightenment. Having received the *sanyasashramam* in 1759 CE, he was raised to the succession to the peetham and filled it with distinction for twenty years. His personality had the power to attract innumerable disciples and seekers to his small hamlet where he lived. There were several endowments from Krishnaraja Wodeyar – II to this swami for conducting daily *kainkaryams* uninterruptedly.

Jeer 24: Srinivasa Brahmatantra Swatantra Parakala Swami – III (1770–1771 CE)

Sri Vedanta Swami was succeeded by his disciple Sri Srinivasa Swami III, belonging to Thirunarayanapuram (Melkote). He remained a householder for a long period engaged in service to the mutt. Born in 1705 CE and became pontiff at a very late age and was head of the mutt for only a year. As his end was approaching he sent for Sri Ramanuja Brahmatantra Swami and appointed him as his successor.

Jeer 25: Sri Ramanuja Brahmatantra Swatantra Parakala Swami (1771–1810 CE)

Sri Ramanuja Swami, a great sage and *yogi* was born in 1709 CE to Sri Koundinya Thirumalacharya, who was a family relative of Sri Periya Parakala Swami. A native of Bagepalli, he happened to take up his abode in Kumbakonam, where he received the *samashrayanam* from Sri Thirumala Krishnamacharya, a direct



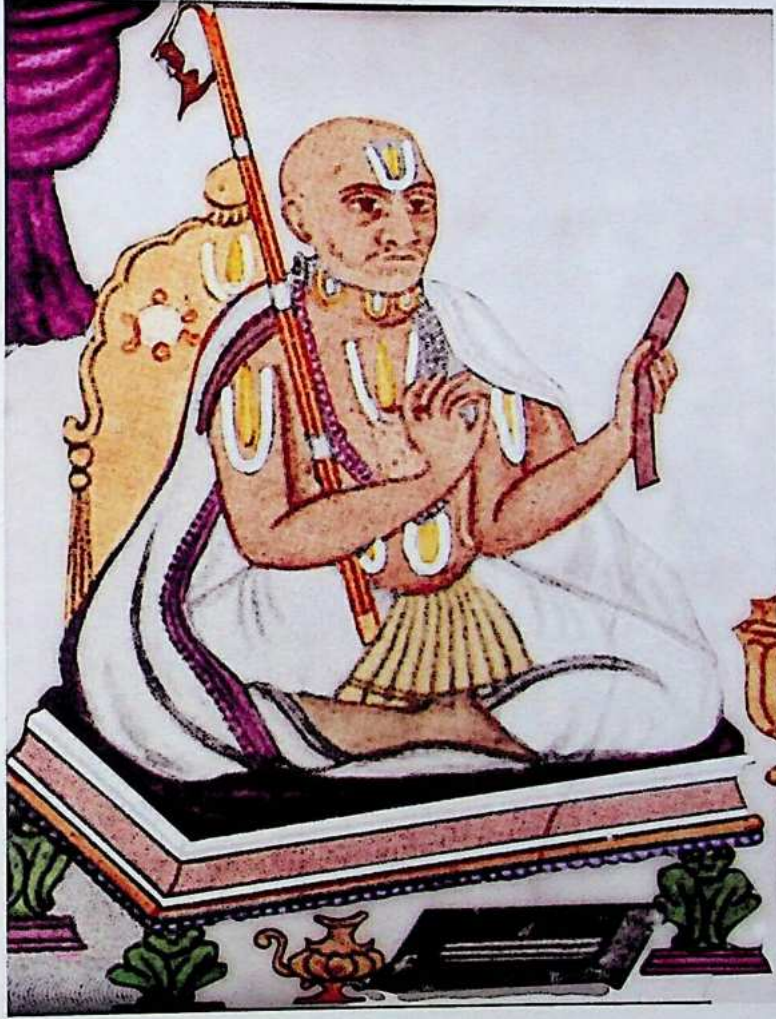
पञ्चावासकलिद्विषन्मुनिवरं श्रीपादसेवार्जितं श्रुत्यन्तद्वयं सारसारथिवचस्तात्पर्यतुर्याश्रमम् ।
श्रीमद्वेदवतंसयुग्मविशदीकारैकबद्धस्पृहं श्रीवेदान्तकलिद्विषं मुनिवरं सेवे शमाम्भोनिधिम् ॥



Sri Vedanta Brahmatantra Swatantra Swami – I
(1750–1770 CE)



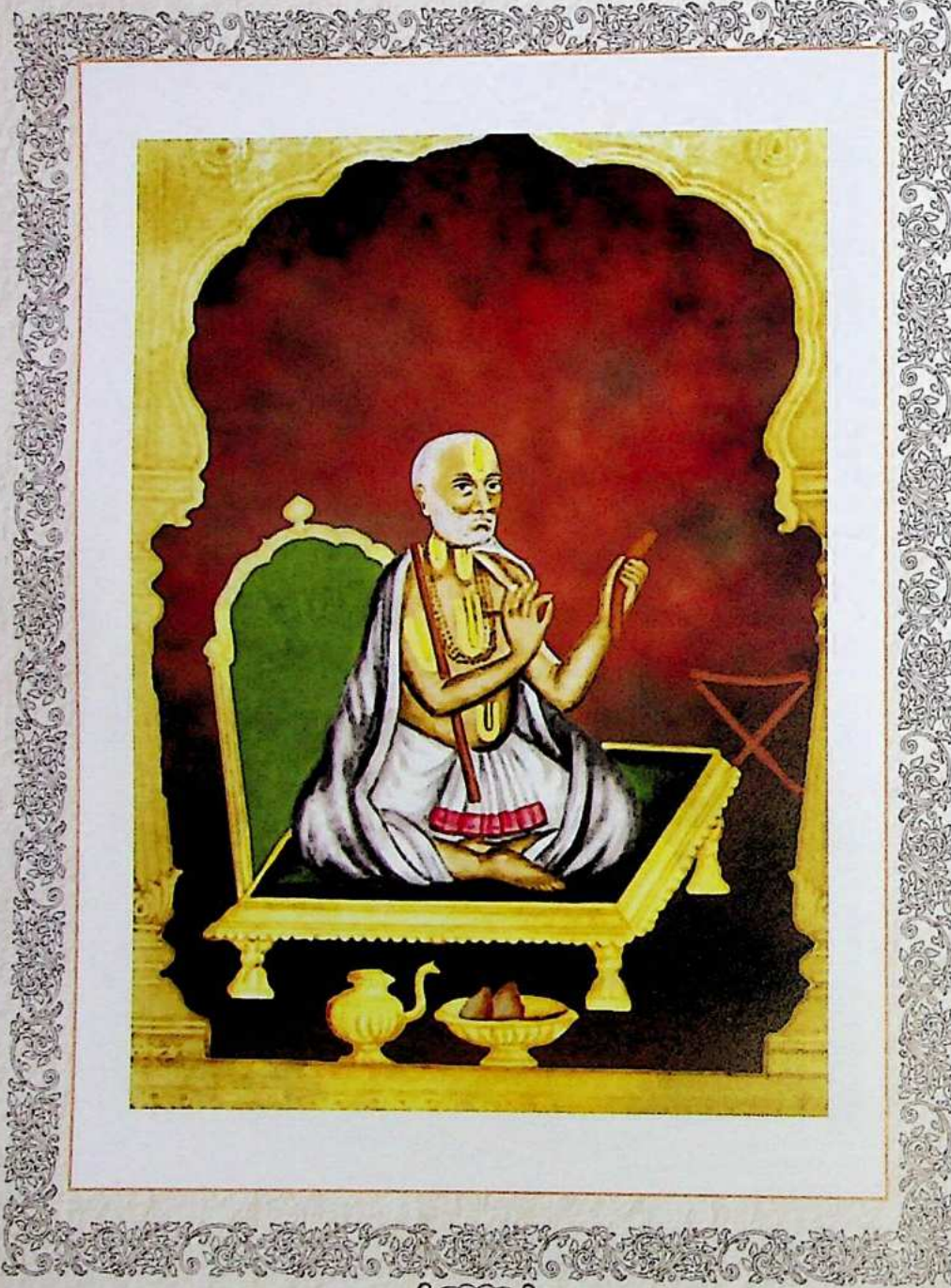
पद्मानिवासपरकालयतीन्द्रलब्ध सारार्थिवेदशिखरादिमसम्प्रदायम् ।
तत्पाददत्तभरमुत्तमर्चितवृत्ति श्रीश्रीनिवासपरकालगुरुं श्रयामः ॥



Sri Srinivasa Brahmatantra Swatantra Swami - III
(1770-1771 CE)



वन्देय श्रीनिलयपरकालात्तवेदान्तयुग्मं तत्पादाब्जे विनिहितभरं ब्रह्मतन्त्रात्तुर्यम् ।
श्रीकृष्णार्यादधिगतरथाङ्गाब्जाक्षहृत्कं श्रीमद्रामावरजपरकालाभिधं देशिकेन्द्रम् ॥



Sri Ramanuja Brahmatantra Swatantra Parakala Swami
(1771-1810 CE)

disciple of Sri Periya Parakala Swami. He studied all the *shastras* and vedanta and received initiation at the feet of Sri Srinivasa Brahmatantra Swami I. Once, when he happened to visit Tirupati during Brahmotsavam, he fell ill and despairing of his life, received *sanyasam* in his 24th year (1733 CE) as a *brahmachari* at the hands of Sri Brahmatantra Jeer, who lived in the mutt at Tirupati. But he recovered from his illness and continued to discharge all the duties attaching to that *ashrama*, teaching and spreading the sacred lore for a period of thirty-six years.

When he had attained his sixty-ninth year, he was called upon by Sri Srinivasa Brahmatantra Swami (Melkote) to ascend the Gadi of the mutt at Srirangapatna in 1779 CE. He continued to reside for a considerable period in Srirangapatna, i.e., till 1791 CE administering the sacraments and sacred lore to Sri Maharani Lakshmi Ammani Devi. But during the trouble which ensued in the period of Tippu Sultan, culminating in the wars with the Marathas, the Nizam and the British, the Swami, at the request of Sri Maharani Lakshmi Ammani Devi, relocated back to Tirupati. It may be added that Sri Ramanuja Parakala Swami before he left for Tirupati, with his divine vision and strange foresight, advised Sri Purniah, Dewan of Mysore, to build the temple of Sri Sweta Varaha Swami at Mysore. This location, as per his vision, was going to be the future capital of royal kingdom.

After the fall of Srirangapatna in 1799 CE, he returned from Tirupati and crowned Sri Mumtaz Ali Wodeyar as King of Mysore and returned to Krishnapuram in T. Narasipur Taluk, Mysore. After choosing Sri Krishnamacharya, (afterwards Sri Ghantavatara Parakala Swami) to be his successor on his demise, he assumed the role of renunciation. He lived in Krishnapuram for another ten years till 1810 CE. His *brindavanam* is located at Krishnapuram.

GIFT FROM BELUR CHIEF

Annual Report of the Mysore Archeological Department for the year 1938. (Extract from Sannad of the Belur Chief Krishnappa Nayaka dated S. 1696 Jaya Sam. Phai. Su. 15 and corresponds to 17th March 1775 CE)

"The object of the Sannad is to record the gift of the village Hulugale situated in Belur Kingdom, in Aigursime... by the chief of Belur named Krishnappa Nayaka... to the Guru of the Parakala Mutt named Ramanuja Parakalaswami disciple of Vedanta Parakala Swami who was a disciple of Srinivasa Parakalaswami who was a disciple of Parakalaswami (Periya or Dodda- Parakalaswami).

"The place of the grant is said to be the bank of Kalyani (pond) at Melukote or Yedugirikshetra.

"Srinivasa Parakalaswami, disciple of Parakala swami, is the author of a work named "Nyasavidya-Prakasa-Vivriti." (Madras Oriental MSS. Cat., p. 10217, Vol. XXVII, Supplement).

ORDINANCE FROM TIPU SULTAN

From the Annual Report of the Mysore Archeological Department for the year 1938. Extract from Sannad of Nawab Tippu Sultan Bahadur of Mysore (15th September 1783 CE).

"The 'Nirup' is addressed to Kuppaiya, Devasthinada-Sime-Parupatyigar or manager of the department of temples in the State to the system of reciting invocatory verses in the temple at Melukote. It is stated in this nirup that Anche Samiya (an officer under Tipu) was violating the old usage in the temple at Melukote regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with "Ramanuja-daya-patra" and "Srisailesha-daya-patra" might be used. Further the Parupatyadar was ordered to be fair to both the sects—Vadagalai and Tenkale—(which used the above invocations) and to remove the image of Pillai Lokacharya (a saint of the Tenkale sect) to its original place at Melukote and to take the God in procession to Kesavaswami mantapa and other mantapas and distribute tirtha (sacred water) and prasada consecrated food offered to God during. The Tirunakshatra and conduct the services with zeal in the usual manner..."

ORDER FROM TIPU SULTAN

Tipu Sultan's Sanad in 1793 CE regarding Sulakunte Agrahara is a document that specifies the grant given to the Parakala Matha of Mysore by the ruler.

The contents of the Sanad are as follows:

The grant of the village of Sulakunte Agrahara, along with all its rights, revenues, and other benefits, to the Parakala Matha for its maintenance and upkeep.

The grant of the privilege to the Parakala Matha to hold a weekly market in the village, which would provide additional revenue to the Matha.

The grant of the right to construct tanks, canals, and other waterworks in the village, and to use the water thus obtained for agricultural purposes.

The stipulation that the Parakala Matha must pay an annual tribute of 1000 Pagodas to the government.

The requirement that the Parakala Matha must maintain law and order in the village, and ensure that the villagers pay their taxes regularly.

Jeer 26: Sri Ghantavatara Brahmatantra Swatantra Parakala Swami (1810–1828 CE)

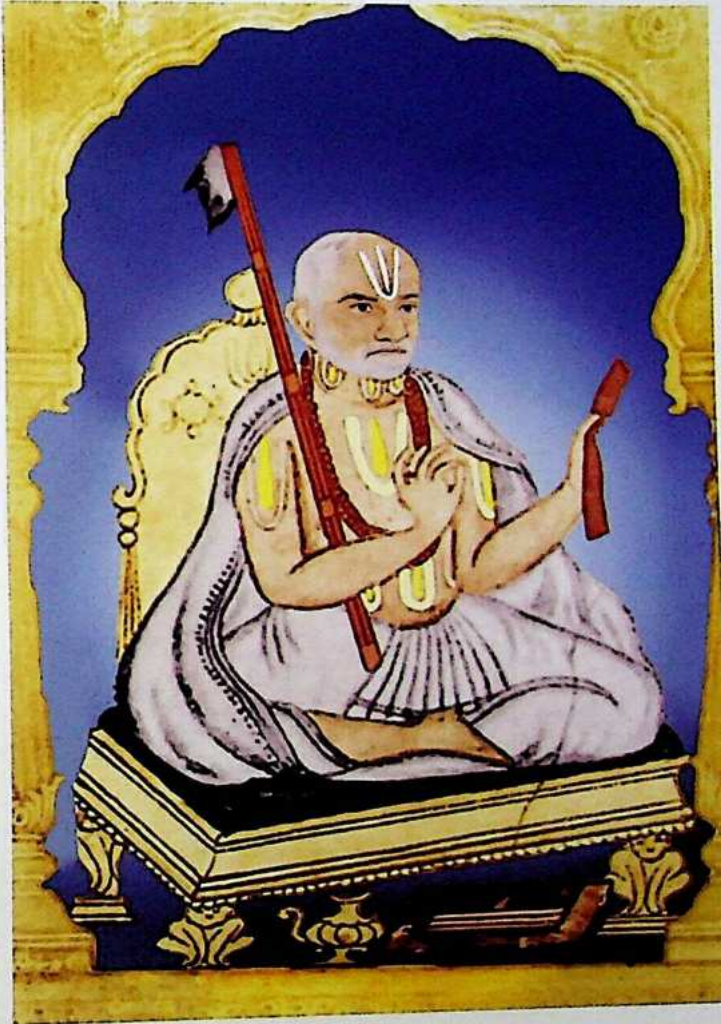
It was the beauty of character and piety, coupled with extraordinary scholarship of Sri Krishnamacharya, which made Sri Ramanuja Swami to recommend Sri Krishnamacharya of Nallur near Penukonda to Sri Maharani Lakshmi Ammani Devi for the succession, when he himself retired to Krishnapuram. He named Sri Krishnamacharya as "Sri Ghantavatara," the title given to Sri Vedanta Desika. In every way, Sri Krishnamacharya had resembled Sri Vedanta Desika. He composed 20 works including a few commentaries. The services in the temple at Melkote were being conducted in his name, ie. Sri Ghantavatara Parakala Swami". Even as Sri Periya Parakala Swami administered the Vaishnava *Deeksha* and the accompanying sacraments to Sri Krishnaraja Wodeyar, Srimad Ghantavatara administered all the sacraments and *upadesam*, etc., and communicated the

knowledge of the *shastras* to him. Sri Ghantavatara then started on a long journey to Tirupati, Kanchi, Srirangam and other important centres on *Digvijaya Yatra*. Having accorded the devotees of South the privilege of darshan of Sri Lakshmi Hayagriva and Sri Lakshmi Narayana, the great Swami returned to Mysore and Melkote. The details of swami's grand *digvijaya yatra* are well recorded and selected excerpts are shown here. In Melkote, which was described by Vedanta Desika as "*Yati-paribridha Hridaya*" (i.e., most favoured of Sri Ramanuja), he reorganised the worship and services in the temple in consonance with the spirit and commands of the Alwars, Sri Ramanuja and Sri Vedanta Desika.

The spread of Sri Vaishnavism in modern Mysore country, after the fall of Srirangapatna, is credited to the combined efforts of Sri Ghantavatara Swami and Sri Krishnaraja Wodeyar III, both enjoying the choicest blessings of Sri Ramanuja Parakala Swami. Sri Ghantavatara Parakala Swami occupied the peetham till 1829 CE, when he retired to *vairagya sannyasam*, having handed over the succession to the peetham, at the request of the Maharaja, to Sri Raghavacharya of Nallur, a direct descendant of Sri Thirukkurugai Pillan, the immediate successor of Sri Ramanuja.



रामानुजादिपरकालयतीन्द्रलब्ध वेदान्तयुग्मचरमाश्रमसम्प्रदायम् । श्रीशिङ्गरार्यगुरुवीक्षितमात्मवन्तं घण्टावतारपरकालगुरुं श्रयामः ॥
वेदान्तदेशिकेन्द्रस्य सिद्धान्तस्थापनोत्सुकः । जयतु श्रीशघण्टांश परकालगुरुत्तमः ॥



Sri Ghantavatara Brahmatantra Swatantra Parakala Swami
(1810-1836 CE)

ORDER ON USAGE OF NAMAS IN TEMPLES

Letter dated the 13th day of Magha month in the year Sukla (1809 CE), from Dewan Purniah to Srinivasachar, Parupathegar of Sri Ramanuja Parakalaswami's Mutt.

In your petition of the 7th instant you state that in all the Vishnu temples in this Province including that of Melukote, Vadagalai-Namas are borne, but for certain idols in the Swetavaraha Swami's temple newly constructed and founded at the instance of Government, Tengale and Vadagalai Namas are both put on indiscriminately and that the cross stone beam of the Mahadwara itself bears a Tengale Nama. You further mention therein that certain people have given this information to the Swami and that from the very commencement, Vadagalai sampradaya or observance prevails in this Province, and you ask for information as to the orders which have been given.

According to the prevailing custom of putting the 'Vadagalai Namas on all the idols in all Vishnu temples in this Province, the Maharaja of which is the principal disciple of the Srivalavaru's Mutt, Vadagalai Namas alone have been ordered to be put on and supplied to all the idols in Sweta Varaha swami's temple as well as to its Dhvajasthamba, vahanas, silver vessels, peeta, prabhavali, etc. The stone beam which was on the doorway of the gopura in the old temple, was sent for and inspected. There was a mark of Tengalai Nama on the same. That has also been ordered to be changed.

Communicate all these particulars to the Swami and inform him that the Maha Matusriyavaru (Queen Mother) has expressed a wish that he (the Swami) may once go to the temple, visit the Sri Swetha Varaha Swami and accept thirtham and prasada there.

Report the orders which the Swami may give in this matter.

HONOURS TO JEER OF THE MUTT

From H. H. Krishnaraja Wadeyaravaru. Prajotpatti year, Vaishaka Shuddha
13th Monday, 1811 CE

"All Amildars, Parupathegars of temples and Khilledars.

You are commanded that in all Vishnu temples, in your respective places, consecrated water, garland, Varase, Viniyoga, Sadagopura and other respects should be tendered first to our Guru, His Holiness Parakala swami, and the Brahmins authorised by His Holiness should also be tendered consecrated water, garland and all other respects. Besides in case of His Holiness visiting the temple, His Holiness should be met with the honours of Sadagopura, music, etc., as per custom, and after conducting His Holiness inside the temple, consecrated water, garland and other respects should be tendered. His Holiness' order should be obeyed and His Holiness should be conducted to the next place with all honours.

A copy of this Order should be kept by the Sheristedars of your respective taluks and also by the Shanbhogues of temples and this original may be returned to His Holiness.

Dated 20th May 1811. Sd. Sri Krishna.

HONOURS AND GRANTS TO JEER

From 1811 CE, a number of Sannads are available made by Krishnaraja Wodeyar III to the Mutt, and to the Swami's presiding over it. A few are included here.

20th May 1811 A.D. Prajotpathi Sam. Vaisakha Ba, 13, Monday.

Nirip addressed to the Amils, Killedars (officers in charge of forts), Parupataddars (managers) of temples, etc., in the Kingdom of Mysore.

"The nirup records an order of the King that certain honours in all the temples of the God Vishnu situated within their jurisdictions should be offered first to the Rajaguru (royal preceptor) Sri Ghantavatara Parakala Swami. These honours are said to consist of the distribution of tirtha, tirumale, varase, viniyoga, placing of Sathagopa on the head (Sathagopa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered before... all others to the above Swami.

It was further ordained that the first tirtha, garland, etc., in the temples of Vishnu should be given to the Brahmans of the above Mutt authorised by the Mutt (in the absence of the Swami). When the Swamis (heads of the Parakala Mutt) visited the above temples, the temple authorities were required to meet the Swami with the usual honours of Satagopa, musical band (tala mydla), etc., and take him to the temple and offer him tirtha and garlands and the honours as stated before. In all the Vishnu temples visited by the above Swamis the temple authorities were further required to carry out the instructions of the Swami and conduct him with honours to the next gadi (village boundary).

"A copy of the Sannad was ordered to be entered into the registers of the accountants (Shinubhoga) of the above temples and the original itself was to be returned to the Parakala Mutt.

* * *

Dated 14th December 1812 A.D. addressed to the Parupatyadar Ramayya of the temple at Melukote commanding him to submit plans and estimates for the renovation of the Mutt constructed by Krishnaraja Wodeyar I, for the use of the "Hire Swami" the senior (predecessor) Vedanta Ramanuja Swami (during the latter's sojourn in Melukote) which was observed by Ghantavathara Parakalaswami (to be in need of such repairs, etc.).

* * *

Nirup dated 18th December 1816 A.D. Dhatu Sam, Margasira Ba. 30, granting "Paditara" (daily expenses) for conducting services in the Shrine of Sri Venkataramana devaru (Bhandaram) set up by Srinivasa Parakalaswami.

The nirup is addressed to Amil, Melukote Temple, Narasaiya.

GIFT OF 8 VILLAGES BY KRISHNARAJA WODEYAR III

From the Annual Report of the Mysore Archeological Department for the year 1938. Sannad dated 2nd January 1817 CE, of Sri Krishnaraja Wodeyar III, signed 'Sri Krishna'.

Extract: "I seek refuge in the God Hayagriva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings,

"The glorious Lakshminarayana embracing Lakshmi on his breast renders protection to all, proclaiming that He is the bestower of eternal wealth.

"Salutation to Sri (Ramanuja) whose mother was Kantimati and who had Kanchipurna always in mind and who gave Sribhashya to Kurangapurna.

"Salutation to the wise guru Vedanta who is a master of all tantras, who is a lion to poets and logicians.

"I take refuge in the feet of Parakala Yatindra, which can only be attained by long austerities and which remove all torments of hell,"

Then the donees are named as the gods Hayagriva, and Lakshminarayana in the Mutt of Parakalaswami. The gods are praised as the masters of the myriads of worlds and worshipped by the great Brahmatantra Ghantavatara Parakala.

The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the seventy-four families of Vaishnavas set up by the favour of the great ascetic Ramanujacharya who is born in the earth under the orders of the Lord of Vaikuntha (Narayana) shining with royal grace on the seat formed by Anantha Sesha adorned with thousand pillared hoods in a divine jewelled pavilion which is the eye of the city of Vaikuntha rich with super-natural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmanda (universe) comprising several millions of worlds: and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Shariraka Sutras.

The above guru of the Parakala Mutt is also praised as the establisher of the Vedic religion, paramahansa parivrajakacharya, well-versed in all the tantras, a teacher of both the Vedanthas (Sanskrit and Tamil), a dependant on the lotus feet of Vedanthadesika (Kavitarkika Kanthirava, a lion to poets and logicians) and a disciple of the great ascetic Ramanuja Parakala.

May the Lord who took the body of a boar raising the earth from the ocean and whose tusk resembling a sprout has the great tortoise as its root,

CONTINUED

the serpent (Sesha) as the stalk, the elephants of the quarters as its leaves, the Meru (mountain) as its bud, the earth as its lotus flower, and the sky as the bee (in it) protect the three worlds constantly.

May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Meru as the pinnacle, bore the charm of a parasol, protect us.

The Nirtip next gives the date of the grant as 8. 1738 Dhatu Sam. Magha Su. 10 Monday, The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A.D, its English equivalent.

The donor is named Mahisura Krishnaraja Wodeyar III, son of Chamaraja Wodeyar and Grandson Krishnaraja Wodeyar II.

Details of the gift.

(19th November 1816 A.D.) and the details of the villages comprising the gift are given herein,

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajur munshi.

At the end of the record the substance of the grant is written in the King's own handwriting testifying to the King's sanction of the grant. It may be translated as follows:—

'In the six taluks as per order, for the eight villages, thirteen hamlets, five tanks; one katte, one ane (dam), and one canal, gross income is 2,884 varahas, 9 hanas, and 1 haga. Of this must be deducted for Luxsdnu (loss) 642 varahas and one adda. The balance or net income is 2,242 varahas, 8 hanas, 3 hagas. The above eight villages, hamlets, tanks, kattes, anes and canals in the six taluks have been granted perpetually for the daily tadyaridhana (worship or the feeding of the devotees) and services of the gods Hayagriva and Lakshminarayana free of all imports. Accordingly the illustrious Ghantavatara, Sarvatantra Swatantra Parakalaswami who is the paramaguru (chief preceptor) of the Mysore State, might enjoy the same in the spiritual succession to the Mutt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (sashtanga) of obeisance bowing over three times a day and grant this charter of the gift of land.

Signature to the above.—Date given above.

Signature Sri Krishna.

Seal of Krishnaraja Wodeyar in Kannada characters.

GRANT FOR MUTT EXPENSES AT TIRUMALA

A Sannad of Krishnaraja Wodeyar in the possession of the Parakalaswami Mutt, Mysore. Kannada language and characters.

It is dated 1740 Bahudhanya Sam., Pushya Ba. 10, Thursday and the equivalent English date is also given, viz., 21st January 1819 CE.

The donor is named Mahisura Krishnaraja Wodeyar III, son of Chamaraja Wodeyar and grandson of Krishnaraja Wodeyar II. The usual titles are applied to him.

Details of the gift—The Nirip states that after doing obeisance to the Guru of the Parakala Mutt which is praised as the Mutt of the succession of his Gurus (asmadguru-parampara-praptavada) the King had made a gift of lands for services of the Gods Hayagriva and Lakshmi-narayana in the Mutt.

The donee is named Brahmatantra Ghantavatara Parakalaswami, the Paramaguru (chief preceptor) of Mahisira Samsthana (Mysore State). The king who is the donor, viz., Sri Krishnaraja Wodeyar of Mahisur is given the usual titles.

The object in issuing the sannad is said to record the grant made by the King for the expenses of the services of the gods Hayagriva and Lakshminarayana in the above Mutt, the feeding of Brahmans in the Mutt, and conducting of special festivals, etc. The grant consisted of the payment... per year to the above Mutt from the income of certain taluks...

Necessary orders are said to have been issued to the taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhanya Sam., Pushya Su. 5, Friday. The guru of the Parakala Mutt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagriva and Lakshminarayana in the Mutt, the feeding of Brahmans, etc., and pray for the prosperity of the Sarkar (Government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, and water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the Sannad is named Appajirao.

Next come eight lines in the King's handwriting recording the gift of 12,600 varahas per year to the Mutt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Mutt and the performance of the austerities (taponishtha).

There is a seal in Persian characters above the Sannad and a seal to the left containing the usual name of Krishnaraja Wodéru, son of Chamaraja Wodéru, in Nagari characters. At the end of the Sannad is the signature Sri Krishna and below is a seal containing the words Maharaja Mahisuru Krishnaraja Wodaravaru in Kannada characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Marathi.

EXEMPTION OF CUSTOMS DUTIES

A Sannad of Krishnaraja Wodeyar III of Mysore, dated 1826CE in the possession of the Parakalaswami Mutt in Mysore in Kannada language and characters.

This Sannad is addressed to the Amils (amildars), killedars (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane simegadigalu) in the reign of the Mysore king Krishnaraja Wodeyar II. The object of the Sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghantavatara Parakalaswami Mutt on the production of a letter signed by the Agent of the Mutt,

The document contains the usual signature of the King Sri Krishna and the name of the royal scribe (hajiiru-munshi) Venkatesaiya. It is dated 9th March 1826 and Parthiva Sam. Philguna Su. 1, Thursday.

The record also has the usual Seal of the king with the legend in the Devanagari characters, giving the name Krishnaraja Wodeyar, son of Chamaraja Wodeyar on the occasion of the solar eclipse on Tuesday.

GRANT FOR FEEDING PILGRIMS AT TIRUMALA

A Sannad of Krishnaraja Wodeyar III of Mysore, dated 1830 CE.

This is a Nirup of Krishnaraja Wodeyar III and is addressed to Bachyaraya, then Amil (head of the taluk) of Bettamangala Budikote (now in Bowringpet Taluk, Kolar District) and succeeding Amils.

The king is stated herein to have ordered a grant of 454 varahas... from the treasury of the above taluk to the Mutt of Brahmatantra Ghantavatara Parakalaswami, situated at Tirupati for the feeding of Brahmins on the Tirupati Hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagriva and Desikar within the Mutt and also for the feeding of 1,000 Brahmans at the Mutt on the Tirupati Hill during the Brahmotsava festival

The writer's name is given as Appaji Rau, Munshi Hajir.

Below the above name is an order in the King's hand-writing to the effect that payment should be made every year...

Then comes the signature of the King as Sri Krishna,

The usual seal of the King in Devanagari characters is found on the top of the Sannad.

The date of the record is given as Vikriti Sam., Bhadrapada Su. 7, Budhavarā or 25th August 1830 A.D.

RECORD OF DHARMADIGVIJAYAM

Tour details of Jeer of the Mutt – 27th March 1813 to July 1815 CE

The following references relate to the tour (Dharmadigvijayam) of Sri Brahmatantra Ghantavatara Parakala swami soon after his accession to the gadi,

27th March 1811,—To Krishnapur (T. Narasipur Taluk) to Melukote.

30th April 1813.—Srimukha Sam. Rahadari. Camp: Nanjangud.

Letter from Hon. British Resident in Mysore to J. Wallace, Esq., Collector, Tanjore.

SIR,

I have the honor to appraise you that Parakala swami, High Priest to the Raja of Mysore, will shortly pass through your district. I beg you to permit him to pass and to pay to him the attention usually observed to persons of his rank.

I have the honor to be, Sir,

Your obedient servant,

(Sd.)

British Resident.

Rahadari Nirup—Rangachar and Venkatachar.

21st January 1814.—Report from Srikaryakarta – camps Gurrumkonda Vayalpad, to H. H. The Maharaja and from Shorapar (Surapur).

27th May 1814,—Letter from H. H. The Maharaja to M. Shamanya Tainati from Palace in the camp expressing His Highness' joy on hearing that, on the return journey of His Holiness from the Krishna, he was invited by the Raja of Surapura and conducted to his place and performed various sevas.

During the Swamiji's visit there, on Vaisikh Su. Akshayya 3 (Hijri San. 1223) the Raja Pillanayaka Raja Damana Gopila Nayaka, Bahari Balwant Asaf Jha, made a gift of Sirgur, Devapur village to Lord Hayagriva and Lord Lakshminarayana.

21st and 23rd June 1814.—Letters from H. H. the Maharaja to Mukhami Srinivasachar and Samaiya, praying that His Holiness would return as quickly as possible, passing through Midigeshi, Gummagatta, Madakasira, Madhugiri, in response to the prayers of the inhabitants, and reach Mysore in time for the Chaturmasyam.

July 1815.—Journey via Tirumalasagar, Nagamangala and Kunigal to Magadi.

Chaturmasyam at Magadi. 14th August 1815,—Proposed journey to the south,

Rahadari from the Hon. British Regiment in Mysore

CONTINUED

To

A. Read, Esq.,
Collector, Mangalore.

14th August 1815.—From the Hon. British Resident in Mysore.

To

Col. James Munro,
Resident in Travancore.

Subject—as above,

14th August 1815—From the Hon. British Resident in Mysore.

To,

Col. James Munro
Resident in Travancore

Sub: as above

14th Aug 1815

From the Hon. British Resident in Mysore

To

K. H. Young, Esq.,
Judge and Magistrate, Tinnavelli.

14th August 1815.—Circular letter by Hon. Mr. Cole addressed to Amils, Killedars, Jahgirdars, Polygars, Police, etc., relating to the proposed tour of His Holiness Sri Ghantivatara Parakalaswami through Tirupati, Kalahasti, Kancheepuram, annar Koil, Tanjore, Srirangam, Ramesvaram, Madura, Tinnavelli, Ananthashayanam (Travancore), Subrahmanya, etc.

Permit for Paraphernalia :—

I. Silver Howdah on Elephant.

II. 12 Elephants.

III. 20 Led horses.

IV. 100 Siledars (cavalry).

V. 10 Camels.

VI. Infantry two Companies.

VII. Valékars 50.

VIII. Oxen 70 for carts.

IX. Carts 10.

X. Palanquins 6.

XI. Dholies 15.

XII. Brahmans 300,

XIII. Sudras, Servants, etc., 500.

XIV. Tents, Military equipments, etc.

14th August 1815.—Subject (as above).

From

The Hon. British Resident in Mysore.

CONTINUED

SUBJECT

2nd December 1815 (Letter by H. H. the Maharaja to Srikaryakartha Rangachar.—On return from Tirupati, on the way to Kancheepuram via Sholingur (Ghatikachalam), visit to His Holiness by Sri Perumal, Raja of Karvetinagar, who escorted the Swamiji and performed worship of Hayagriva and Lakshminarayana.

The letter also contains a request by His Highness that His Holiness should celebrate his Shastiabdapurthi Shanti which falls on Pushya Su. 4 (Dhatu) with all formality and due solemnity and splendour in the course of his digvijayam.

10th December 1815.—Letter from His Highness the Maharaja to Sri Mukhami Sreenivasachar conveying his pleasure on hearing that at Ghatikachalam, Tengale Acharyapurushas performed Aradhane, etc., to the gods and also Padapuja in their own houses and Bhuridakshina by His Holiness to all the inhabitants.

At Sivakanchi (Big Conjeevaram) not far from where His Holiness had encamped, His Holiness was received by the citizens, all the Brahmins, the Tahsildar, etc. from there, accompanied by the 'Ubhayagoshtis', who escorted him with all temple honours His Holiness proceeded to Sri Devaraja Swami's temple. At the big gateway (Gopuram), maryadas like Sri Shathagopam were offered, and the Swamiji was escorted to the temple and worship performed in all the Sannidhis. The distinguished visitor made costly presents in the shape of Peethambaram, silver cloths, etc., to the deities and bestowed "Bhuridakshine" to the vast congregation and returned to the Mutt.

The inhabitants of Sivakanchi, too, did likewise.

The swami worshipped Sri Venkataramana and made costly presents of Peethambaram, silver sari, etc., to the deities,

4th February 1816.—Letter to Mukhami Sreenivasacharya from His Highness signifying his pleasure that His Holiness passed from Sri Perambudur via Wandevash and arrived at Srirangam (Magha Bahula 14) and having received all the temple honours and Tirumale, Tittha, Tiruparivattam, etc., Abhayahastam, etc., arrived at Sri Srinivasa Iyengar's abode where he resided with all his paraphernalia.

As His Holiness decided to stay there for the Tai (Makara) Brahmotsavam, His Highness made arrangements for the extra expenses and sent Mukhami with funds.

His Highness also wrote that he looked forward to successful conclusion of the Swami's journey to Madura, Rameshwaram, Setu, etc.

7th April 1816.—Letter to Thathachar from His Highness Sri Krishnaraja Wodeyar that His Highness is extremely pleased to hear that His Holiness is in the enjoyment of perfect health,

12th April 1816.—Letter to Mukhami Sreenivasachar from His Highness informing him that he would be himself be present at Nanjangud on the conclusion of the journey to receive His Holiness.

Jeer 27: Sri Vedanta Brahmatantra Swatantra Parakala Swami (1829–1836 CE)

Born in 1790 CE, Sri Vedanta Swami acquired, at a very early age, the highest degree of proficiency in the *shastras* and *Vedanta*. While worshipping at the feet of Sri Ghantavatara Swami, he was called upon by the latter to help him in the expounding of the *shastras* to the disciples of the Swami; and when it was found that the Swami was getting weak owing to old age, he was recommended to His Highness, the Maharaja Sri Krishnaraja Wodeyar, to become the Raja Guru, to officiate for Sri Ghantavatara Swami and discharge the duties attaching himself to the Mutt. He ascended the peetham in 1829 CE. He did indeed justify the selection as he impressed the most learned men from the south to Melkote, where he mostly resided. But he succumbed to illness in 1836 CE while Sri Ghantavatara Swami was still ailing. The aged Sri Ghantavatara survived for just a year, and he nominated as the successor to the peetham the renowned Srinivasa Brahmatantra Parakala Swami IV.

He adorned the peetham for 7 years.

Jeer 28: Sri Srinivasa Brahmatantra Swatantra Parakala Swami – IV (1836–1861 CE)

Born in 1790 CE at Tadimarri on the banks of the Pennar and named Sri Krishnamacharya, this great sage acquired mastery before he was twenty years old. He then sat at the feet of Sri Ghantavatara Swami and after studying the Vedanta under him, acquired divine insight and inspiration from Lord Hayagriva. Like Sri Vedanta Brahmatantra Swami, his predecessor, he traced his lineage direct from Sri Thirukkurugai Pillan, whom he resembled in every way. He was called upon to receive holy robes from Sri Vedanta Brahmatantra Swami in 1836 CE. Sri Mummadi Krishnaraja Wodeyar having by this time left all the

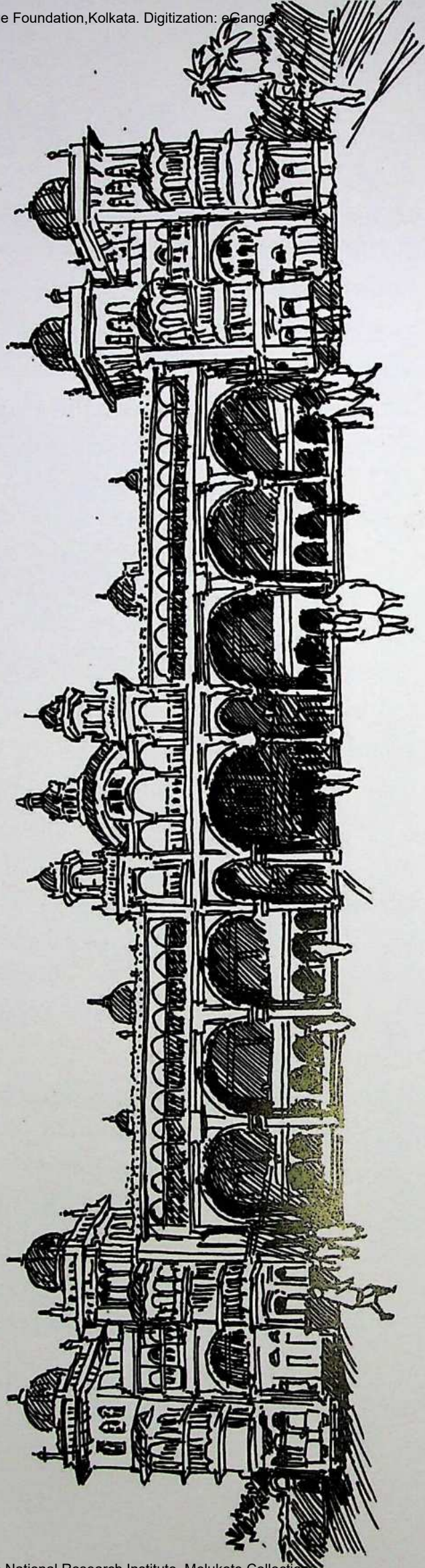


श्री मद्रामाजुजायैः कलिरिपुगुरुभिर्वीक्षितं ब्रह्मतन्त्रं श्रीमद्वण्टावतारोत्तमकलिमथनांघ्र्यब्जं विन्यस्तभारम् ।
तद्वीक्षालब्धवेदाञ्चलयुगळतुरीयश्रमं शान्तिभूमिं वेदान्तब्रह्मतन्त्राभिधकलिमथनाचार्यवर्यं प्रपद्ये ॥



Sri Vedanta Brahmatantra Swatantra Parakala Swami - II
(1828-1835 CE)

Mysore

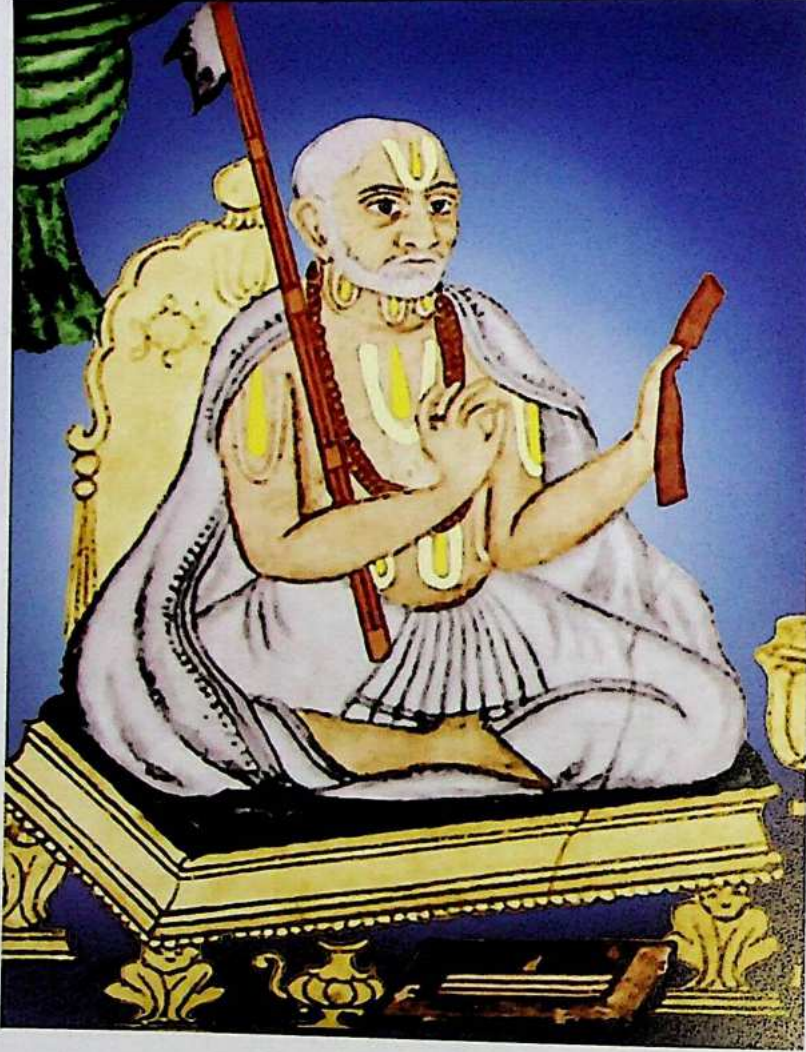


affairs of state in the hands of the British Commission, felt free to devote himself to the studies of the *shastras*, particularly *Vedanta*, at the feet of this *Guru*. The learned company he found himself in gave the pious King a unique halo of spirituality. The royal court now came to shine with the dazzling presence of some of the foremost saints and scholars of the age owing to the influence of Swami.

From the 28th of June 1836 to the 4th of April 1846, i.e., a period of ten years from his accession to the holy seat, His Holiness Sri Srinivasa Brahmatantra Parakala Swami may be said to have prepared himself and his royal disciple, Sri Mummadi Krishnaraja Wodeyar for the fulfilment of a great purpose, viz., the display of the cultural achievement of Mysore, within the period of fifteen years from the date on which the administration of Mysore was taken over by the East India Company leaving Maharaja free to devote himself to the attainment of cultural and spiritual eminence. In this task of co-operation between the king and his guru, the distinguished commissioners and their assistants were steadfastly loyal and helpful to the maharaja and to his guru. Thus the first decade of Sri Srinivasa Brahmatantra Parakala Swami's regime prominently brings forth the close contact between the Maharaja and his Guru in all spiritual matters, including affairs connected with the management of temples, mutts of all persuasions, sabhas of Sanskrit pundits and encouragement of scholars. While the Swamiji's predecessor Sri Ghantavatara Parakala Swami toured the south Indian region (1811-16 CE), which had been consolidated by the East India Company after the fall of Srirangapatna and the restoration of the Mysore monarchy in 1799 CE. His Holiness Sri Srinivasa Swami undertook tour of Karnataka and Southern Maharashtra territories and beyond the Godavari into the heart of Central India. For this high purpose the decade 1836-46 CE was one of



श्रीमद्वाण्टावतारोत्तमकलिमथनावाससत्सम्प्रदाय श्रीभाष्यश्रीरहस्यत्रयसूतिमदसीयाङ्घ्रि विन्यस्तभारम् ।
वेदान्तब्रह्मतन्त्रभिधकलिमथनाल्लब्धतुर्याश्रमं श्री श्रीवासब्रह्मतन्त्रादिभमपदपरकालाख्यमाचार्यमीडे ॥



Sri Srinivasa Brahmatantra Swatantra Parakala Swami – IV
(1835–1860 CE)

preparation. The Maharaja was enjoying devotional sovereignty and was pleased to equip his Guru and Mutt with all the necessary funds and paraphernalia to enable him to undertake a journey to the North for "*Dharma Digvijayam*" (1844–1854 CE). It was a rare show of greatness and grace of any Maharaja to show people what an enlightened ruler with a perfectly constitutional administrative machinery to help him could do by way of preserving and promoting the ancient *Sanathana Dharma* of this holy land.

The record of the journey of Sri Srinivasa Brahmatantra Parakala Swami has been preserved in the shape of a Champu named "*Sri Parakalaguru Vijaya Yatra*", written in his sixteenth year by Sri Krishnamacharya (later, Sri Krishna Brahmatantra Parakala Swami) in whose entourage throughout the journey he was privileged to be present. The *yatra* of Sri Srinivasa Brahmatantra Swami may be said to have been as fruitful in the history of the spread of Sri Vaishnava culture, in areas which were relatively *in cognito* to Ramanuja's philosophy. Some excerpts of mutt records about the *yatra* are shown in next few pages.

After Swami returned from *Vijaya Yatra*, Sri Krishnaraja Wodeyar, sitting at the feet of his Guru, started a systematic study of Sri *Bhagavad Gita*, Bhashyas and Sri *Bhagavadvishayam*. Alternately residing on the banks of the Kapila, Cauvery, and in Mysore, Sri Swami lived till 1861 CE. He conferred the *sanyasashram* on Sri Srinivasa Desikendra at the request of the Maharaja, before he left the world.

BRIEF SUMMARY OF “DHARMADIGVIJAYAM” OF SRI SRINIVASA BRAHMATANTRA PARAKALASWAMI

The first part of this journey was directed towards the south and south-eastern districts of Mysore. The main purpose of the journey was the establishment of an unbreakable spiritual link between the beloved sovereign and his loving subjects who looked at him as the fountain-head of Dharma based on Eternal Truth in consonance with the spirit underlying the motto engraved on the Royal Emblem of Mysore.

“Sathyam eva Uddharamyaham”

Starting from Mysore on the 11th April, in about a month's time His Holiness the Swamiji, keeping to the Kaveri and the Kapila banks mostly, in South Mysore, camping at Krishnarajendra Agrahar, Srikanthapura Agtahas, Raghavapuram, Krishndpur (T. Narsipur Taluk), Hemmige, Talakad, Agara, Yelandur, Biligirirangan Hills, Honnur and Tayur, arrived at Chamarajanagar (22-03-1846) where in the Palace he sat down for Chiturmasya and returned to Mysore (18-9-1846) just in time for the Dasara which commenced on 21-9-1846. The first part of the Dharmadigvijayam may be said to have then concluded.

The second part, directed towards the western and northern regions of the State followed immediately and lasted till the end of 1847AD for a period of fifteen months.

14th November 1846.—His Holiness' visit to Kalale, Along the return journey to Mysore from Kulagina where he had proceeded at the special request of the Carnataka Brahmins for Chakrankanam (Mudradharana, etc.). At Kalale, visit to Sri Lakshmikinthaswami's temple. After a sojourn of four days Sri Swamiji at Krishnarajendrapuram on the Kapila, he moved out to...

30th November 1846.—Lingimbudhi Chatram. Later places visited and halted at were Yelwal, Yedatore.

16/1 December 1846.—Chunchankatte and

17th December 1846.—Saligram, celebrated in the history of Bhagavan Sri Ramanuja as the place selected by him for his stay (which lasted as many as 12 years). Worship by H. H. the Swamiji of Sri Ramanuja's sacred Feet and Sri Nrisimha.

Between 26-12-1846 and 1-1-1847 we see His Holiness at Ramanathapuram, and at Hulikal, Kanniar, Magge Agrahar, Bharthur, Kottanahalli, Sakalespur (Manjarabad Taluk) and on 9-1-1847 at Belur, famous all over the world for the architectural excellence of the Sri Chennakesavaswami's temple, associated with the great name of Sri Vishnuvardhana (Bitti Deva), disciple of Sri Ramanuja. Usual visit to the temple, of course, and the installation of Sri Vedanthadesikar's image therein. After about a fortnight's sojourn there, Sri Swamiji arrived at Uganaya on 25-2-1847.

In every one of the places the non-sishyas of the Mutt, the officials, the non-officials, merchants, leading citizens, vied with the sishyas in perform-

CONTINUED

ing padapooja, in the Mutt, and worshipping Sri Hayagriva and His Holiness in their own homes and offering Samaradhane in the Mutt, on a lavish scale. Continuing his journey further, Sri Swamiji made short halts at Hassan, Grama, Nuggehalli, Malekal Tirupati, Banavar, Kadur, Tarikere, Benkipura and reached Shimoga on 8-5-1847. The halt there continued till 2-6-1847,

3rd June 1847.—Kudli was reached in response to Sri Kudli Sringeri Swami's request some days before. Sri Naga Sastri, the Sarvadhikari Sri Linga Sastri and others brought supplies to the Mutt of the guest for two days. The visit to Kudli was of a ceremonious character in as much as the Swamiji was welcomed with all the paraphernalia of the Kudli Sringeri Mutt, the temple honours of Sri Nrisimhaswami's temple which Sri Swami visited for worship. From Kudli the Swamiji moved out to Chillur etc.

On the return journey to Mysore, having been begged to do so by His Highness the Maharaja Sri Mummadi Krishnaraja Wodeyar who could bear no longer the separation from his Acharya, passing through Davangere, Chitaldrug, Siddavvanahalli, etc.,

21st December 1847.—Kadaba. Making brief halts at Mayasandra, Nigamangala, etc., His Holiness reached Mysore about the 2nd week of January 1848.

VISIT OF RAJAS OF WANAPARTHI

Wanaparthi

11/1 April 1848.—Raja of Wanaparthi (Hyderabad), Sri Rameswar Rao Bahiri Balwant Bahadur, in company with the whole family was granted Samasrayanam by His Holiness.

The Raja's spouse, Rani Sow. Sri Shankarammagaru and Sri Kausalyamma made offerings of two golden jewels to the Deity—teeka and (?). At the same time the Raja made a grant in perpetuity of the village of Rangapur to Sri Hayagriva and Sri Lakshminarayana.

11th April 1848.—Balwant Sri Rameswara Rao Bahadur of Vanaparthi had darshan of Sri Swamiji and offered presents among which were:

1. Yellow coloured Cashmere shawl (a pair).
2. Cash Rs. 100. °
3. Double stringed pearl necklace with a pendant.
4. Seven-stringed pearl garland.—Two others, valued at Rs. 1,950.

His Holiness bestowed similar presents on him while granting phalamantrakshate and also on the military and other officials attending on him.

Sannad granted to Srinivasa Brahmatantra Parakala swami by Janoompalli Bahiri Gopalarao Bahadur's great-grandson Savai Rajaram Krishnarao Bahadur's son Savai Raja Rameshwararao Bahici Balawant Bahadur, etc, etc, on the occasion of his receiving "chakrankanam", granting the village in perpetuity of Manza Ranganathapuram alias Penchukalapada on the bank of Krishna, taluk Seegur.

THE THIRD AND LONGEST TRIP FOR “DHARMA-DIGVIJAYAM” FROM HIS HOLINESS 1850–1853 CE

Starting from Mysore on 1st November 1850, His Holiness travelled to Co-org, Talakaveri, Bhagamandala, Madikere, Puttur, Bhantwal and reached Udipi in January 1851.

5th January 1851.—Krishnipur—Udipi. At 10 o'clock, this morning, as His Holiness reached a place where water supply could be had, at about a distance from Udipi, where the Achar, brother of His Holiness the Swami of Udipi in his past ashram, the Vidwans, the Dwarapalakas, the silver and gold mace-bearers, the umbrella-bearers, and chimara wavers, the emblem flag, the Makara Thorana and other escort had arrived already to receive him. His Holiness having conferred phalamantrikshante on them all, the grand escort marched towards the abode of Lord Sri Krishna firing few de joie now and then along the way and arrived at an appointed spot near a tree. The Brahmins who were waiting there with basketfuls of fried paddy (lija) bathed the Swami's palanquin with the contents and conducted the guest to the door of the Mutt, where the Swami of Udipi was waiting to receive him. The distinguished visitor having got down from his palanquin on beholding his host, the latter now advanced towards his guest, and having showered laja over his head, grasped him by the hand and led him to the hall where Sri Krishna was lodged. There in the centre, opposite the, Lord, in a pavilion made up of roof of silken cloth, two seats had been arranged with reclining planks, and covered with white flowers, with deer skins placed over. The two Swamis took their seats simultaneously. After a brief and joyful conversation in Sanskrit about each other's welfare, etc., the Sri Swami of Udipi clothed his guest with his own hands with a pair of Kashmir shawls. The junior Swami of the Preji Mutt, who was present, did likewise and covered the guest with silk clothes. Then a large number of plates containing provisions, etc., for the Tadiyaradhane in the Brahmatantra Parakala Mutt were brought in and placed there for acceptance by the guest for Lord Sri Hayagriva, fruits, flowers, garlands, musk, pachchakarpoor, etc., being also among the offerings. All these were carried then by the Udipi Mutt's servants to the abode which had been fixed up for Sri Hayagriva's lodging. Then Sri Swami of Udipi took the Mysore Acharya by the hand and led him to the place and said, "Here, in this spot, I beg that Lord Sri Hayagriva may abide and receive worship." He then took leave of his guest and returned to his abode.

10th January 1851.—At noon, Sri Swami of Udipi arrived at Sri Brahmatantra Mutt at the close of Sri Hayagriviradhanam and in the Arati offered kani-ka (kurachi kasu),

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His Holiness Sri Brahmatantra Parakalaswami returned the visit and offered kanika to Lord Sri Krishna in the arathi. In the afternoon, after samaradhane, His Holiness the Udipi Swami arranged a grand Vidwat Sabha in the hall opposite the shrine of Sri Krishna to which he had invited the Swami from Mysore. His Holiness the Swamiji accepted the invitation and attended the Sadas. The two Swamis presiding, "vakyartha" (polemical discussion) ensued among the resident students of the Udipi Mutt. Under this pretext the Swamis took part in the discussion which lasted till the evening, when the Sabha closed, the Swamis returned to their respective residences.

In the evening, after the usual worship was over in the Udipi Mutt, His Holiness having arranged an asthanam in the presence of Sri Krishna sent his elder brother in his former ashram, the Achar, to Sri Swami from Mysore inviting him to the asthanam. In response to this His Holiness promptly proceeded to the asthanam and was received by His Holiness of Udipi. When he had taken his seat, His Holiness of Udipi took up a silver cup containing sandal oil, and dipping a flower into it smeared it to the neck of his guest and sprinkled sandal powder over it. He then garlanded his guest with a garland made up of three varieties of flowers and presented with two plates, one full of rupees and other containing a pair of the famous silver bordered dhooties made in Bangalore. He then begged his guest to garland the vidwans of the asthanam in his presence to which, of course, his guest most gladly signified his approval. The vidwans accordingly went one after another, and received the garland from the hands of the great Swami from Mysore. This done, the two Swamis took leave of each other.

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6th November 1851.—Camp: Sankeshwar,

Sri Vakil Nana of Sankeshwar brought a letter to the Srikaryakartha of the mutt with the formal invitation from His Holiness the Swami of Sankeshwar to his own mutt. His Holiness was immensely pleased to accept the invitation and accordingly, after finishing the morning worship (abhigamanam) and granting to the mamlatdar of Chikodi, phalamantrikshante and honouring the Pundits assembled, started towards Sankeshwar mutt and reached the brook near the village of Nidugogi. There the Dewan of Sankeshwar Mutt, the Vakil Nana, and a large body of Laukikas and Vaidikas had assembled to welcome him, with kettle-drums on camels, the elephant carrying the ensign of the mutt, musketeers, infantry, cavalry, bandsmen, etc.

His Holiness having inspected the guard of honour, proceeded forward accompanied with his own retinue and paraphernalia, which had joined that of Sankeshwar. The Dewan holding the palanquin of the Swami, and the vidwans accompanying him, His Holiness passed 'through the Petta blessing the citizens while His Holiness of Sankeshwar viewed the grand scene

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from the second floor of his Mutt. On the approach of the distinguished guest in the direction of the Mutt, the Swimiji descended from his balcony and stood at the steps of his Mutt. On seeing His Holiness, the Swami of Mysore alighted from his Panchakalash Palkee and proceeded to greet his host, who now grasped the hand of his guest, and thus the two holy men, hand in hand, accompanied by the grand assemblage, entered the hall of audience of the mutt and took their seats, simultaneously. After a friendly conversation, they engaged in a pleasant polemical discussion on Srutyartha, the Swami from Mysore honoured his host and rose from his seat. Sri Sankeshwar clasping the hand of his guest moved out and led him to the apartment set apart for him. He then returned to his own chamber leaving his Dewan to show his guest round the Mutt and conduct him to the portion which he approved. The guest now took up his abode, and presented to the Dewan and the assembled gathering phalamantrakshate, shawls, etc.

8th November 1851.—Camp: Sankeshwar Mutt. Soon after the morning worship (abhigamanam) the Dewan of Sankeshwar, accompanied by the Vidwans of the Mutt, the dwdrupalakas carrying the maces and the chau-ri-wavers, with band playing, arrived at the Mysore Mutt and invited the Swami for the Pooja in Sankeshwar Mutt. Having accepted the invitation the Swamiji proceeded with all the paraphernalia. On arrival at the gate the Swamiji of Sankeshwar received the guest and led him to the shrine. The Swami stood in front of the Deity and performed obeisance, At the conclusion other pooja, the arati of camphor having been waved and the formalities having been duly observed, the two Swamis went towards the seats placed at the audience Hall and sat there. After a brief discussion of the shastras the Swami of Sankeshwar placed in front of his guests trays containing fruits, flowers and similar offerings for being offered to the deities in the Mysore Mutt. With these carried in front, the two Swamis walked up to the doorway when they took leave of each other for the time being. The Dewan accompanying the guest to his lodgings, the trays were all offered to the deities duly, and prasadam distributed to the assemblage. After receiving phalamantrakshate, etc., the Dewan took leave of the Swami. It was, indeed, a memorable day in the history of the two Mutts!

9th November 1851.—His Holiness the Swami moved out towards Kanagale. By this time, His Holiness the Swami of Sankeshwar with all his retinue arrived at the door of the lodging of his guest. The two Swamies with their paraphernalia combined proceeded together, side by side, up to the gate of Sankeshwar Mutt. There that Swimiji bade good-bye to his guest and entered his own abode. His guest now continued forward and passed along the high road, through the Petta, leaving Sankeshwar behind, at a distance of about three miles, There the Dewan, Karbhari, and other officials of the Sankeshwar Mutt received phalamantrakshate and having waited to

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see the Swami start off, returned, In the midst of the din and uproar of the cheering crowds, the sounding of kettle-drums and trumpets, the salvos of the musketry and the playing bands, the Swami of Mysore left the outskirts of Sankeshwar and arrived at Kanagale village. There again the Pundits of Sankeshwar received presents and phalamantrakshate and returned, The poor also received cash presents and went back in joy.

* * *

Maharaja of Kolhapur

7th December 1851.—Camp: Kolhapur. Sankeshwar Mutt. The Maharaja of Kolhapur despatched Upadhyaya Bava with a huge retinue composed of karkun, sawars, musketeers, emblem-bearing elephant, bandsmen, etc., to the Swamiji with the invitation to grace his Palace. Accordingly, His Holiness started to the palace with his own retinue and paraphernalia in addition to those sent by the Maharaja, and entered the fort through the main Nagarkhana Gate, The Maharaja accompanied by his brothers got down from his palanquin and touching the Acharya's holy feet, performed deep obeisance and walking by the side of the palanquin with his hand in that of the Swami, led him to the palace and placing the Swami on a square golden gadi with deer skin spread over it sat in front of him at his feet and had a long and pleasant conversation with him.

The assembled Pundits then took their seats along with Upadhyaya Bava and while the King and the Royal Guru of Mysore engaged in happy conversation a rich present of twenty plates containing the most valuable offerings was placed in front of the Swamiji. The Maharaja himself donned a pair of shawls on the sacred personage of the Swami who, in return, showered blessings and garlands and conferred phalamantrikshate on the Maharaja and his brothers. The Swami was led to the interior by the Maharaja himself to the presence of the Queen and the attendants in the Zenana for darshan. After phalamantrakshate had been conferred on them, the Swami returned to the audience Hall and led by the Maharaja made the return journey to the Mutt having had a darshan for a second time of Sri Mahalakshmi on the way. The Maharaja then entered the Mutt and having touched the feet and performed deep obeisance to the Swami took leave of him and returned to the Palace,

His Holiness then gave presents and phalamantrakshate with blessings to every member who formed the retinue of the Maharaja.

9th December 1851.—Upadhyaya Bava escorted the Swami to his Wada with all honour and having performed padapooja, led the Swami a third time to the Mahalakshmi temple, where the Swami circumambulated the shrine and proceeding to the garbhagriha performed mangalarati, etc. Then seated in front of the garbhagriha on a gadi, he gave phalamantrakshate to

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all the temple servants and gave them presents. The Swami returned to the Mutt via the big royal road greeted by the thousands on the balconies and the roadside.

10th December 1851.—The Rajaguru (Mahajan) came to Swami and begged the favour of a visit to his residence. Complying with his request Sri Swami proceeded accompanied by his own as well as the retinue and paraphernalia of his host. Having been seated on a large seat, the Swami engaged for a time in discussing the shastras and conferred fruits and plates of valuables on the Guru and returned to the Mutt with presents made by the host.

10th December 1851,—Arrival of the Agent of Shorapur Samsthanam, Raja Sri Venkatappa Naik, with Vignapana Patrika accompanied with presents of shawls.

11th December 1851.—Upadhyaya visited the Mutt and received thirtha from His Holiness. The Swami left for Rukkodi village. Before doing so His Holiness invited the brahmans of Kolhapur, the servants of Sri Mahalakshmi temple, and the employees in the Palace and also officials of the Residency and awarded presents to them according to their position, rank, accomplishments, etc.

* * *

16th May 1856.—Arrival at Mysore,

His Highness with full escort welcomed His Holiness near Dalawaykere and led His Holiness on to the Mutt at about 6:30 p.m. (Salute of 21 guns from the Palace bathery). In the evening, at Karikal Thotti, padapooja by the Sri Devaparthivaru to His Holiness in connection with his Upanayanam.

4th June 1856.—Padapooja to His Holiness in the Palace by Maharani Her Highness Sri Ramavilas Sannidhana on the conclusion of Kotibilvarchana.

19th June 1856.—Sri Hemmige Biligiri Rangachar of “Namathirtha Totti” of Palace, and his brother Sri Ramaswamaiya escorted His Holiness to their house and received Sri Padathirtha after performing padapooja.

28th June 1856.—His Highness’ visit to His Holiness for special darshan and Thirtham on account of Saturday.

29th June 1856.—Visit to the Mutt of Sow, Sri Puttammanniavar, daughter of Sri Puttaswamiavar of “Madana Vilas” for seva and darshan, it being her birthday celebration.

19th July 1856.—His Highness’ visit to the Mutt for Seva and Sripada Thirtham, it being Saturday and also His Highness’ Birthday.

21st July 1856—Chatormasya Sankalpa, Presence of His Highness the Maharaja at the Mutt on the occasion of “Pancha Shanti”.

8th August 1856.—Presence of His Highness at the Vajradolotsavam, in the Sri Mutt.

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Jeer 29: Sri Srinivasa Desikendra Brahmatantra Swatantra Parakala Swami (1860–1873 CE)

Born in 1802 CE, receiving his initiation into Sri Vaishnava faith and *Sri Bhashyam* discourse from Sri Brahmatantra Ghantavatara Parakala Swami, *Bharanyasam* from Sri Vedanta Parakala Swami and training from Sri Srinivasa Brahmatantra Swatantra Swami, Sri Srinivasa Desikendra, a native of D. Palya in the Gowribidanur taluk, had acquired the height of proficiency in *Veda*, *Vedangas*, *Purva* and *Uttara Mimamsa* and *Sri Bhagavadvishaya*. Having ascended the Peetham and having taught the *Ubhaya Vedanta* to a host of scholars, Swami started on “*Dharma Digvijayam*”. Proceeding to the east and south — the Swami visited the holy shrines at Tirumala, Kanchi and Srirangam, etc. Everywhere he distinguished himself in the friendly disputations with the leading scholars of the age versed in the *Vishistadvaita* system. He composed several works like *Dhatusangraha*, *Alankarasangraha*, *Sudhi-vilochana Sangraha*, *Purvaprayeroga Samgraha* and many more.

Sri Lakshmi Amba, consort of the Raja of Atmakur, in Hyderabad region, received *Chakrankana*, *Bharanyasam* and *Manthropadesam* from him. He also bestowed the gift of *Prapatti* on Sri Krishnaraja Wodeyar at the closing days of his glorious and highly spiritualised life. Fortunate indeed was that great ruler, who enjoyed the spiritual blessings of five great Acharyas, Sri Ramanuja, Sri Ghantavatara, Sri Vedantha, Sri Srinivasa and Sri Srinivasa Desikendra Parakala Swamis in his long rule.

(The history of Sri Srinivasa Desikendra's journey to the south and north has been preserved in the Champu “*Sreemad Uttara Parakala Guru Vijaya*” by Sri Krishna Brahma Tantra Parakala Swami).



श्रीमद्वृण्डावतारोत्तमकलिमथनाल्लब्ध चक्राङ्कभाष्यम् । वेदान्तब्रह्मतन्त्रोत्तमक्लिमथनश्रीपदन्यस्तभारम् ।
श्रीवासब्रह्मतन्त्रोत्तमकलिमथनोपातत्त्वार्थतुर्यम् । वन्दे श्रीब्रह्मतन्त्रं कलिमथन रमावास सदेशिकेन्द्रम् ॥



Sri Srinivasa Deshikendra Brahmatantra Swatantra Parakala Swami
(1860–1873 CE)

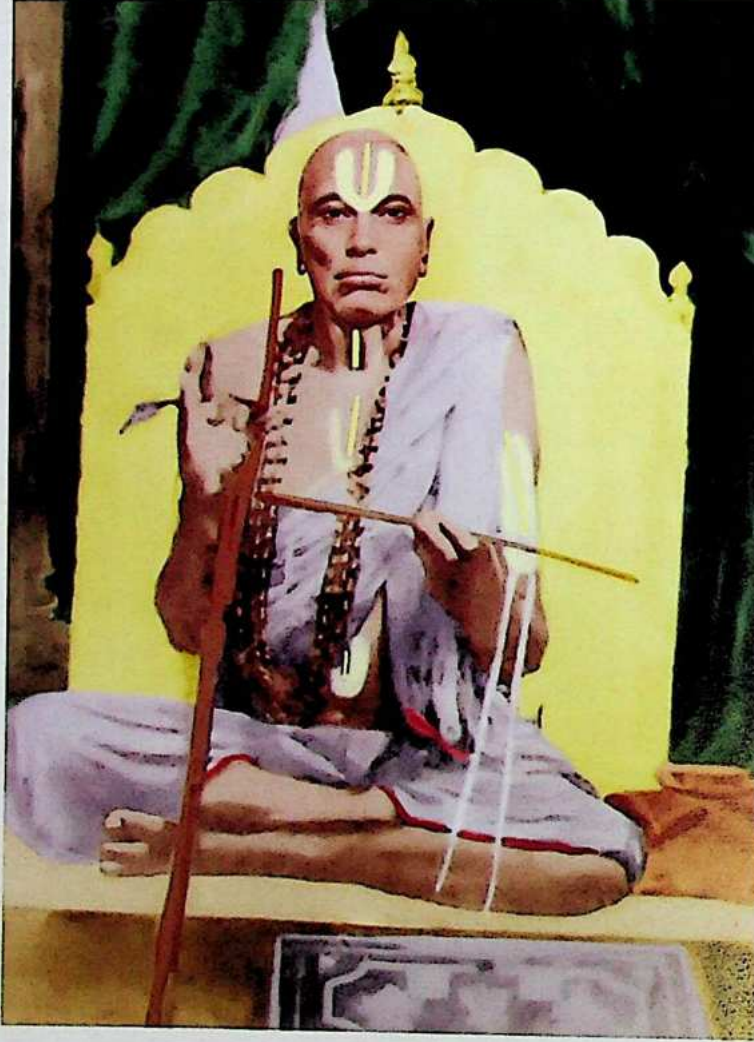
Jeer 30: Sri Ranganatha Brahmatantra Parakala Swami (1873–1885 CE)

On the demise of Sri Srinivasa Desikendra Jeer in 1873 CE, the succession to the Brahmatantra Parakala Peetham was passed on to Srirangacharya. Born in 1812 CE at Vayalpadu on the banks of the Bahuda river near Cuddapah, Andhra Pradesh in well renowned family of Sri Vadhula Narasimhacharya. Sri Ranga Charya developed such grasp of all the scriptures that he came to be described as "*Brihaspati Samoh Buddhya*" and merited the title of "*Sarvatantra Swatantra*" like Sri Vedanta Desika. He addressed himself to the task undertaken by Sri Srinivasa Brahmatantra Swami from where he had left at Nasik, as a young *grihastha*, travelled widely over northern India engaged in propagating Sri Vaishnava *siddhanta* and seizing every occasion to be present at the great *sabhas* at Jaipur, Kashi, Darbhanga, etc., where the most distinguished scholars assembled and discussed. The mutt records indicate the seventh *Chaturmasa Vidwat Sabha* was held in 1878 CE at the mutt. The sabha in the mutt was a unique annual gathering, attracting all the vidwans of the state and some from adjoining countries. Examinations for advanced students in *Shaddarshanas* beginning with *Vedas* was the cardinal feature of the gathering. The sabha used to last a whole fortnight before Hayagriva Jayanti every year.

Having established his reputation as the unchallenged proponent of the *Vishishtadvaita* philosophy in the north, particularly in the sabha assembled at Kashi for the purpose, Sri Ranganatha settled down in Rewa state as royal preceptor at the earnest invitation of Sri Maharaja Raghuraj Singh Bahadur, to whom he became a favourite Acharya. He was familiarly known as Rewa Rangacharya Swami in the North.



श्रीघण्टांशात्तचक्राङ्कनमुदितहृदं प्राप्तवेदान्तयुग्मम् वेदान्ताचार्यादधीताहितनिगमभरं श्रीनिवासाङ्घ्रियुग्मात् ।
 श्रीमच्छ्रीवाससद्देशिकवरपुरुहूतात्तुर्थाश्रमं तम् वन्दे श्रीरङ्गनाथं कलिमथनगुरुं ब्रह्मतन्त्राद्यशब्दम् ॥
 श्रीरामानुजसिद्धान्तस्थापको जयतादयम् । रङ्गनाथब्रह्मतन्त्र परकालयतीश्वरः ॥



Sri Ranganatha Brahmatantra Swatantra Parakala Swami
 (1873-1885 CE)

Royal Patrons of the Mutt

Rewa State, also known as Rewah, was a Rajput princely state of India, surrounding its eponymous capital, the town of Rewa. According to the legend, the kingdom of Rewa was founded around 1140 CE. On 5 October 1812, it became a British protectorate. Between April 1875 and October 1895 CE, Rewa remained under the direct colonial administration of British India with Raja Raghuraj Singh Ji Deo Bahadur, from 1854 to 1857 CE as Raja then as Maharaja between 1857 and 1880 CE. He helped the British quell the uprisings in the neighbouring Mandla and Jabalpur districts in the mutiny of 1857 CE. He was made the first Maharaja of Rewa, ruling the princely state until his death on 5 February 1880.



Raja Raghuraj Singh Ji Deo Bahadur



Palace of Rewah

The swami became the central figure amongst the most distinguished scholars of the age, and among the representatives of all the *shastras* and *darshanas*. Every evening a great sabha in Mysore gathered round him and received his help in the maintenance and unhindered growth of the knowledge. He authored several works including *Rahasyatrayasara sangraha*, *Sudarshanavada* and *Purushasuktabhashya*. The great vidwan Panditaratnam Kasturi Rangacharya was a disciple of this Swami and he studied the scriptures from him. The great “*Saraswati Prasida*” (later “The Maharaja’s Sanskrit College”) at Mysore derived its strength and usefulness as a result of the sabhas held in the mutt. Sri Maharaja Sri Chamarajendra Wodeyar received *chakrankanam* and other accompaniments of Vaishnava *deeksha* from this Swami in 1884 CE. The *Gadi* of Sri Brahmatantra Parakala was adorned by him for twelve years until 1885 CE. “*Pratishtha*” of *Brindavanam* of Sri Ranganatha Brahmatantra Parakala Swami at newly constructed Parakala Mutt was done on 17th May 1909.

In 1877 CE, the most terrible famine swept over South India, affecting Mysore seriously. The inhabitants of the capital and the suburban villages around Mysore were saved from starvation by the gift of the Mutt under the orders of the Swami. This, however, involved the Mutt in a great financial crisis. It was, however, tided over with great difficulty by his successor Sri Krishna Brahmatantra Parakala Swami, the greatest poet laureate in disciplic succession, after Sri Vedanta Desika.

FINANCIAL CRISIS DUE TO MYSORE FAMINE

13th March 1878: At the request of Mr. Gordon, Guardian to His Highness the Maharaja, His Holiness granted an interview to him in the Jaganmohan Palace at 7 o'clock in the morning, one of the topics discussed being the clearing of the debts incurred by the Mutt. His Holiness expressed his desire that the debts might be cleared by the Palace, for the time, and allowed to be cleared by the Mutt later by easy instalments. Mr. Gordon having given a patient hearing, pointed out that it was a period of famine; but, however, promised to do his best in the matter as soon as he had taken charge of the Chief Commissioner's post.

RECORDS OF THE MUTT

SAMASHRAYANAM OF SRI CHAMARAJENDRA WODEYAR

22nd May 1878.—His Holiness blessed His Highness the Maharaja with Samashrayanam in accordance with the time-honoured custom prevailing in the palace. At 6 o'clock in the morning the silver mantap enshrining Sri Hayagriva and Lakshminarayana was installed at the Kannadi Thotti. Sri Subrahmanya, Sheristedar of Namatirtha Thotti, then escorted His Holiness along with the deities in full state to the palace, His Holiness had his bath and performed the usual abhigamana worship. Just at the time of mangalarthi His Highness the Maharaja arrived at the spot and received thirtham, etc. After the distribution of thirtha was over, His Holiness took his seat on the simhasanam placed there, His Highness then performed pranam to His Holiness and sat in front of his Acharya, After His Holiness had enquired about His Highness' welfare and his experiences at Ooty in his recent trip, he gave orders for the Sudarshana homam. This over, His Holiness took the Sudarshan (Discus of Sri Maha-Vishnu), heated it in the sacred fire and stamped it on the shoulder (right) of Sri Vembar Kasturi, then on Chittampalli youth. Heating the Sudarshanam a third time, he then gently stamped it on the right shoulder of His Highness the Maharaja. His Holiness then repeated the process with the Panchajanyam (Sri Mahavishnu's conch). He then applied the Sri Vaishnava marks with his own hand on the forehead, shoulders, etc., of His Highness. Then His Holiness breathed the sacred mantropadesham duly into the ears of his royal sishya. His Highness was then granted the sripada tirtham.

Among those present on the occasion were:—His Highness the Maharaja's elder brother Sri Subrahmanyaraje Urs, Sri Turuvekere Urs, Sri Veerapaji Urs, His Highness's teacher Sri Narasimha Iyengar, Sri NarayanaSwami Rao, Sri Andapuram Rangachar, the Sarvadhikari of Sri Sringeri Mutt, Sri Yedathore Lakshminarasimha Sastri, Sri Ramagiri Shamachar, Sri Kumbakonam Seshachar and other vidwans and officials. After the function of Samasrayanam concluded, His Highness was the recipient of khillats and phalamantrakshate. His Highness then requested His Holiness to favour him with his padukas, which was, of course, granted. Phalamantrakshate was then granted by His Holiness to all the notables present. After this Her Highness Mahamatra Maharani Seethavilas received phalamantrakshate, His Holiness then returned to the Mutt with Sri Hayagriva and Lakshminarayana.

25th May 1878.—His Holiness was escorted to the Palace to receive “Gurupooja” at the hands of His Highness the Maharaja Sri Chamarajendra Wodeyar Bahadur at Kareekal Thoti before his marriage ceremony on the morrow, Padapooja over, His Holiness conferred blessings and phalamantrakshate on His Highness the Maharaja

26th May 1878.—His Highness's marriage was celebrated with great eclat and pomp. Khillats and phalamantrakshate were sent by His Holiness to the Royal couple and others.

MAHARAJA AT VIDWAT SABHA

Chaturmasa Vidwat Sabha

24th August 1878.—Chaturmasya Sabha of Vidwans and students of all grades concluded. Distribution of presents. Sabha attended by a vast concourse of visitors and spectators, including all the elite and leading gentlemen of the capital.

Since then the Sabha in the Mutt has been an annual gathering, attracting all the Vidwans of the State and some from the adjoining countries. Examinations of advanced students in the Shad Darshanas beginning with the Vedas are a cardinal feature of the gathering. The Sabha is a unique institution, not obtaining in any other State, and reminds one of the great gatherings in the ancient times such as those held under the Sage King Janaka, Bhoja Maharaja, etc. The Sabha has completed its seventieth year of existence. His late Highness Sri Maharaja Sri Krishnaraja Wodeyar IV was present on such an occasion throughout the proceedings during the period of His late Holiness Sri Vageesha Brahmatantra Parakala Maha Desikar. The Sadas lasts one whole fortnight before Sri Hayagriva Jayanthi every year.

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To supplement this Sabha His Holiness Srimad Abhinava Ranganatha Maha Desikar, the present occupant of this famous Brahma Peetham, has started another Sabha entitled "Sri Vedanta Desika Vihara Sabha", which is conducted annually since starting from Sri Bhagavad Ramanuja's Tirunakshatram in Vaisikha and concluding on Sravanam of the same month—a period of eighteen days. Lectures every day after the conclusion of the Vidwat Sabha by the most distinguished scholars—open to the general public are a most important feature of this Sabha.

GRANT OF LOAN TO THE MUTT

Famine of Mysore

Some of the recorded entries of the mutt also refer to the time of Mysore famine of 1876–1878 and on the finances of the mutt.

Two years before the famine of 1876, heavy rain destroyed ragi crops (a type of millet) in Kolar and Bangalore. Scant rainfall the following year resulted in drying up of lakes, affecting food stock. As a result of the famine, the population of the state decreased by 874,000 (in comparison with the 1871 census).

Sir Richard Temple was sent by the British India Government as Special Famine Commissioner to oversee the relief works of the Mysore government. To deal with the famine, the government of Mysore started relief kitchens. A large number of people journeyed to Bangalore when relief was available. These people had to work on the Bangalore–Mysore railway line in exchange for food and grains. The Mysore government imported large quantities of grain from the neighbouring British ruled Madras Presidency. Grazing in forests was allowed temporarily, and new tanks were constructed and old tanks repaired. The Dewan of Mysore State, C. V. Rungacharlu, in his Dasara speech estimated the cost to the state at 160 lakhs, with the state incurring a debt of 80 lakhs.

23rd February 1880.—The Palace Controller, Sri Rangacharlu, having been appointed Revenue Secretary to the Government, paid his respects and pranamams to His Holiness, and was granted blessings and phalamantrakshate.

12th April 1880.—Sri Kavitharkika Simhacharyar and Sti Atmakur Samsthanam Vidwan Sri Bucchi Venkatacharyar obtained darshan of His Holiness Sri Swamiji

6th May 1880.—Sri Tirumala Bukkapatnam Bucchi Venkatacharya, Dhar-

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madhikari of Atmakur Samsthanam (Hyderabad) was the recipient of valuable presents of shawls, etc., from His Holiness with blessings and phala-mantrakshate.

2nd October 1884.—Visit of His Holiness Sri Swamiji to preside over the Sabha at the Saraswathiprasada Patasala (now Maharaja's Sanskrit College, Mysore).

His Highness the Maharaja was also present at the function, exchange of presents by the Guru and the Royal Sishya in the Sabha.

11th January 1885.—With a view to consult the Chief Commissioner for Mysore and the Governor-General in the matter of granting a loan to the Mutt to enable it to discharge its debts, in accordance with the request of the Dewan, His Holiness addressed a letter to the effect to the Dewan acquainting him with the financial position of the Mutt, and after he had handed the accounts of the institution to Sri Chidambara Iyer, Assistant Commissioner-in-charge of the palace, since the time of the predecessor Sri Srinivasa Deshikendra Brahmatantra Parakalaswami, His Holiness sent Srikaryakartha with the letter to the Dewan Saheb in Bangalore who left Mysore in accordance with the instructions of Sri Chidambara Iyer.

TRANSITION FROM 30TH JEER TO 31ST JEER

20th August 1885.—Demise of His Holiness Sri Ranganatha Brahmatantra Parakalaswami at 8 o'clock in the morning. Accession of Sri Krishna Brahmatantra Parakalaswami.

2nd October 1885.—Turiyasramasweekaram as "Sri Krishna Brahmatantra Parakalaswami" by Sri Hosadurgam Krishnamacharyaswami, Dharmadhikari of Wanaparthy Samsthanam, Hyderabad State.

Jeer 31: Sri Krishna Brahmatantra Swatantra Parakala Swami (1885–1914 CE)

The study of "*Sri Parakala Guru Vijayam*" composed in his sixteenth year and dedicated to the lotus feet of Sri Srinivasa Brahmatantra Parakala Swami, which won him the title of "*Kavisarvabhauma*" itself is sufficient to regard the 31st Jeer as the chosen one of Lord Hayagriva. He was born in 1839 CE in Amidela in Anantapur, Andhra Pradesh, as the second son of Sri Tatacharya, a scion of the renowned Ghanagiri (Penukonda) Appalacharya who became a resident of Hosadurga. He was named as Krishna after Sri Srinivasa Brahmatantra Parakala Swami, who had foretold his birth as he once blessed his father. After receiving *panchasamskaram* from Sri Srinivasa Brahmatantra Swami, he was blessed with the gift of *Sri Hayagriva mantra* when he was just sixteen. Having been blessed with the teaching of *Sri Bhashya* and other *Vedanta granthas* by that illustrious Acharya, he was enjoined to assume the *grihastha ashram* and proceed to the *samsthana* of Anegundi (near Hampi) at the invitation of the ruler, the Thirumalaraya. At his request, he composed "*Srirangaraja Vilasam*" on Lord Ranganatha, as a tribute to the ruler's family God. From there, he proceeded to Gadwal at the invitation of Raja Sri Ramabhoopala. On his request, he wrote the Champu "*Karthikothsava Deepika*" as a tribute to Sri Chenna Keshava Swami, the raja's family God. The Raja of Atmakur, Mukkara Seetharama Bhoopala, invited Sri Krishnamacharya to his *Samasthanam* and pleaded him to compose a work to be dedicated to Sri Srinivasa, his family deity. The result was the Champu of "*Sri Srinivasa Vilasam*". This visit to Atmakur was followed by the visit to Wanaparathi, whose Raja Rameshwara Rao had several works composed by the poet among which was *Chapetahati Stuti*. At the Rani Sri Sankaramba's special request, the poet composed in nine hours on the same day at a stretch



श्रीवासब्रह्मतन्त्राभिषकलिमथनावासचक्राङ्गभाष्यम् श्रीवासे देशिकेन्द्रे कलिमथनगुरावर्षितात्मीयभारम् ।
रङ्गेन्द्रब्रह्मतन्त्रादिमपदकलिजिदेशिकेन्द्रात्तुर्त्यम् श्रीकृष्णब्रह्मतन्त्राग्रिमपदपरकार्यवयं श्रयामः ॥



Sri Krishna Brahmatantra Swatantra Parakala Swami
(1885-1915 CE)

"*Uttara Ranga Mahatmyam*" and "*Sri Rameshwara Vijayam*". Continuing his journey to Jataprolu in Kolhapur, he was received with official honors by the Raja Sri Venkatanatha Rao. He produced in one night "*Sri Nrisimha Vilasam*" and in another night '*Madana Gopala Mahatmyam*', Finally, at the request of the Raja of Wanaparathi, he settled down there and was engaged in the teachings of *darshanas* to scholars. During his visit to Mysore, Sri Krishnamacharya received *bharanyasam* at the feet of Srinivasa Desikendra Brahmatantra Parakala Swami, who was then at Srirangapatna. During his stay there, he composed the "*Uttara Parakala Digvijayam*," a champu constituting the history of *Sri Desikendra's Dharma Digvijayam*" in the South to Tirupati, Kanchi, Thiruvallur, Srirangam and other sacred places. He also wrote "*Vedapadastava*" and dedicated both the works to Sri Swami. He was blessed by Sri Desikendra Parakala Swami, who was pleased to foretell that Sri Krishnamacharya would one day certainly grace the holy peetham of Sri Brahmatantra Parakala Mutt.

Returning to Wanaparathi, the Acharya expounded to the Rani, Ramayan, Mahabharat, Vishnu Puranam and Srimad Bhagavatam. He resided there a considerable time, engaged in the study of *Darshanas*, and when he proposed to take leave of him, Sri Ranganatha Brahmatantra Swami was pleased that he would prove right regarding his earlier prediction. Sri Ranganatha Brahmatantra Parakala Swami had been feeling old and sent an invite for Sri Krishnamacharya at Wanaparathi. On his arrival at Srirangapatna, the Acharya offered his homage to be his own potential successor and having prepared him for the same, he permitted him to return to Wanaparathi. He also told him to be prepared to come to Mysore when the invitation would go to him from the Maharaja. Accordingly, blessed by three predecessors of his, Sri Krishnamacharya ascended the Peetham on the demise of Sri Ranganatha Brahmatantra Parakala in 1886 CE.

It has been mentioned earlier that owing to the help rendered to the famine-stricken citizens of Mysore during 1877 CE, the mutt had to incur an inordinately heavy debt. The first act of His Holiness Sri Krishna Brahmatantra Swami as the pontiff of the matha was the arrangement with Diwan to gradually redeem the debt by a process of instalments. With the ungrudging cooperation of His Highness Sri Chamarajendra Wodeyar and Sir K. Seshadri Iyer, Dewan of Mysore, Swami was able to put the finances of the institution on a stable footing. The occasion of the final redemption of the debt by His Highness the Maharaja Sri Krishnarajendra Wodeyar (25-6-1903) was marked by the visit of the Maharaja to the Swami and holding of the first of the services of the *Vajra Dolotsavam* inaugurated in His Highness's presence. The feast became an annual function like the *Vairamudi* festival at Melkote, initiated by Sri Ramanuja. The *utsavam* is held on the occasion of the reigning King's Birthday. The completion of the printing of the *Sri Bhagavatha* commentary by Sri Veeraraghava Swami was the next task accomplished by Sri Swami with the help of the Rani of Wanaparathi in 1893 CE.

Maharani Devajammanni, consort of Sri Krishnaraja Wodeyar III, received *Bharanyasam* at the feet of Sri Krishna Brahmatantra Parakala Swami. In 1899 CE, on the occasion of Sri Swami completing his 60th year, Sri Maharani Kempa-nanjammani Devi, who headed the princely state of Mysore as Regent for nearly eight years while her son was a minor invited Sri Swami to the palace and had the Sri Hayagriva *aradhana* specially performed there. Sri Maharani Lakshmivilasa, Sri Maharaja Sri Krishnaraja Wodeyar IV and the former's brother Sri Sardar Kantaraj Urs received the *chakrankanam* and accompanying *mantropadesam* at the sacred hands of Swami. At the request of Sri Swami, His Highness Sri Krishnaraja Wodeyar and Her Highness, the Queen Mother,

had the old mutt in the capital rebuilt to house the Lord Sri Hayagriva and Sri Lakshmi Narayana.

Among the sixty-seven odd works written by the Swami during the reign of fifty seven years, beginning from his sixteenth year, are *champus* like “*Sri Parakala Guru Vijaya*,” dramas like “*Subhadra Parinaya*,” *stotras* like “*Prapanna Sowbhagya Stuti*,” *Dharma Sastras* like “*Saraswathi Miladhanam*”, commentaries like “*Lakshmi Sahasra Prakasika*” and “*Hamsasandesa Rasaswadini*” and the great work on rhetoric “*Alankara Manihara*” dedicated to Sri Venkatesa. He graced the mutt of of Lord Sri Hayagriva for period of twenty-seven years. To ensure the disciplic succession of the mutt to continue unimpaired during the rapidly changing world, Sri Krishna Brahmatantra Swami, just before his demise, installed, with the approval of Sri Krishnaraja Wodeyar IV, Sri Puranam Narasimha Acharya Swami of Gadwal. He also advised His Highness that his successor whom he named as Sri Vagisha Brahmatantra Parakala Swami, should in his turn be succeeded by Sri Rangacharya of Atmakur as Srimad Abhinava Ranganatha Brahmatantra Parakala Swami.

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BIRTHDAY OF YUVARAJA

6th June 1892.—His Highness the Yuvaraja Sri Krishnarajendra Wodeyar's birthday celebration. The usual padapooja to His Holiness in the durbar at Amba Vilas. After the grant of blessings, phalamantrikshate, khillats, etc., to His Highness the Mahifrdaja. Srimad Yuvaraja Sri Krishnarajendra Wodeyar, Sri Maharaja-Bahadur, Sti Rajakumar Kantheerava Narasimharija Wodeyar, Sri Maharajakumari Jayalakshammanniavar, Sri Maharajakumdari Sri Krishnajakumman-
niavar, Maharajakumari Sri Cheluvajammanniavar, all received blessings and phalamantrikshate. The Dewan was the recipient of phalamantrakshate with blessings. On the return journey of His Holiness to the Mutt the Durbar continued with His Highness the Maharaja on the silver chair, Srimad Yuvaraja Sri Krishnarajendra Wodeyar on the simhasanam.

VISIT OF MAHARANI OF WANAPARTHI

11th April 1893.—Sri Rani of Wanaparthi had Samdrddhane performed in the Sri Mutt. She also visited the Palace and had audience with Their Highnesses.

13th April 1893.—Sri Rani of Wanaparthi performed padapooja to His Holiness at the Sri Mutt and was ithe recipient of Sripadathirtham. She had samaradhane performed at the Mutt.

15th April 1893.—Wanaparthi Sri Rani bade good-bye to His Holiness and obtained permission to leave for her place after being granted phalamantrakshaie.

19th September 1893,—On the occasion of the Pattabhishekam of Raja Sri Seetharama Bhoopal at Gadwal Samasthinam (Hyderabad), Sambhavane, khillat, sete., were received at the Mutt accompanied by band, music, etc., and offered by special messengers sent for the purpose to His Holiness who in turn sent khillats, phalamantrikshate and blessings.

ACCESSION TO THE THRONE OF SRI NALWADI KRISHNARAJA WODEYAR

7th July 1895.—Chaturmasya Sankalpa. His Highness the Maharaja having sent word that himself and His Highness Sri Kantheerava Narasimharaja Wodeyar would be visiting the Mutt for darshan in a ceremonial manner, all arrangements had been made. At the appointed hour, 9 o'clock, His Highness driven in 'the State Carriage along with his brother His Highness Srimad Yuvaraja arrived at the Mutt. As Their Highnesses turned the corner of the Jaganmohan Palace, the full escort waiting to conduct His Holiness according to custom to the Karanji tank for "Mrittikasangrahanam" lined up and presented arms to their Highnesses. The golden and silver mace-bearers, the chauri wavers, the bearer of the Swetachetram with the five cupolas (all Brahmans), the mutt officials, Sri Veerappaji Urs and other Ursu Noblemen, the palace vidwans as well as those of the mutt all welcomed Their Highnesses in front of the Jaganmohan Palace, at the square and the Palace and the Mutt bands playing, escorted Their Highnesses to the gate of the Mutt. Their Highnesses having been bathed with a shower of flowers were escorted to the Sri Sannidhis of Lord Hayagriva and Lord Lakshminarayana. His Holiness Sri Swimiji having just come to the conclusion of Bhagavadaradhanam, performed the mangalarathi and brought it and presented to Their Highnesses and then to the assembled leading personalities. Garlands, flowers, gandha and thirtham having been served to all, His Holiness took his seat on the silver simhasanam placed in the Hall. Their Highnesses performed namaskarams and were followed by all. Their Highnesses then seated themselves in front of the peetham.

His Holiness gave a brief survey of the origin and growth of the Mutt, the closeness of the relations between: the Royal Family of Mysore and the Sri Mutt and in Slokas composed on the spot, "the great Acharya (who became the recipient of the "Kavisarva Bhauma" when he was sixteen) gave Upadesam to his Royal Sishya on his duties towards his subjects, to his personal staff, to his family, relations and friends and above all to his Acharya so that he may be a shining example to all rulers in the world. The entire audience listening with rapt attention to His Holiness' Upadesam was overwhelmed with joy and satisfaction. His Holiness then spoke about the significance of the Chaturmasya Sankalpam and the crowning function to come off in the afternoon, i.e, the "Panchashanthi" for the peace of the world, and the important role of the sovereigns in such functions all over the country, in all similar institutions. The impression which the Acharya created on his Royal Sishyas was so profound and lasting that verily it may be described as the beacon light which guided His Highness the Maharaja Sri Krishnarajendra

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Wodeyar throughout his distinguished regime, and which secured him the title "Rajarshi", and held him up as an example to be followed by all the princes and chiefs of India and even outside. The members of His Highness' retinue then performed namaskrams and were conferred phalamantrakshate by His Holiness, who were now followed by others. The sabha concluded, His Holiness rose as Their Highnesses took leave and proceeded to start for the Mrittikasangrahanam. During the usual visit to the temples on the return journey from the Karanji tank His Holiness was escorted by the Deputy Commissioner and the Assistant Commissioner.

27th June 1896.—"Arogane" function for which the most elaborate preparations had been made for a fortnight by the Mutt came off. The approaches to the Sri Sannidhi and the interior parts of the Mutt had all been tidied, decorated and rendered perfectly appropriate and suitable by the constant and unflagging personal supervision of His Holiness. The first arrival was Sri Dalavai Devaraj Urs. On being appraised of this His Holiness came out and seated himself on the silver Simhasanam in the hall. After a brief enquiry of welfare of the guests, His Holiness after consultation with him commanded the Mutt escort comprising amongst others carriers of silver maces, chauries, chattri, torches, music and band to await the arrival of Their Highnesses at the square in front of the Jagannmohan Palace and escort them. In full ceremonial pomp the Royal guests appeared and turned the corner of the Jagannmohan Palace street.

A procession formed itself with Their Highnesses the Maharaja and Yuvaraja in a Panchakalasha Mena, Her Highness the Mahamathrusri in another and the Maharajakumaris in two others, accompanied by the welcoming representatives of the host, The family of Sri Basappaji Urs arrived in a coach. Their Highnesses alighted at the Pandal erected in front of the Mutt, received the "Poornakumbham" and entered the portals, escorted by the chattri, chamaram, maces and morcha-bearers with showers of flowers raining over them and were straight away conducted to the Sri Sannidhi of Sri Hayagriva where His Holiness was ready with the Mangalarathi. Meanwhile, Her Highness the Mahamathrusri and the Princesses entered the portals, seated in the Mena and alighted at the inner portal and took their places by the side of Their Highnesses. Except Sri Ranganatha Desikachirya, the younger (Purvashram) son of His Holiness no member of the public was allowed inside the precincts of the Mutt at the time. The 'Arathi' having been waved so as to give complete darshan of the deity to all the guests, the said Sri Ranganatha Desikar took it round the guests for acceptance individually, His Holiness then distributed the sacred teertham among them. The guests were then garlanded with garlands worn by the Deities and the usual royal maryadas were offered to them. His Holiness conducted them to the oth-

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er Hayagrivasannidhi where the usual services were held. They were then led to the darshan of the past Swamies in the Brindavanams and granted teertham, mélai, etc. Then His Holiness accompanied by them returned to the Hall and seated himself on the Holy Peetham. The guests in order individually performed padapoojas to His Holiness and offered sambhavanas. All were now seated. His Holiness for the edification of all present briefly recounted the history of the coming of the Hayagriva to the possession of Sri Ramanuja and to Sri Nigamanthadesika and thence to the successor of Acharyas adorning the Holy Peetham, the relations between the Gurus and their royal Sishyas, mutual services rendered, the special position of this Mutt amongst others, etc.

The guests were then served with prasadam. After the 'Arogane' was over gandha, pushpa, tamboola were served and swasthivachanam and raja-seervadam "were pronounced by Sri Ranganatha Desikar. His Holiness then treated his puests to some slokas which he composed for the occasion and in expounding them alluded to the Royal virtues to be cultivated by every Sovereign, the main features of the rajadharma and rajaneethi, and pointed out how the adorners of the Mysore Royal simhasanam had done supreme justice to the position which they held and had set an outstanding example to the sovereigns of all countries in general.

His Holiness then conferred blessings and khillats and phalamantrakshate on all—His Highness the Maharaja, His Highness the Yuvaraja, Her Highness the Regent, Maharajakumaris Sri Jayalakshmi Ammanniavar, Sri Krishnajammanniavar, Sri Cheluvijammanniavar, Sri Desaraj Urs, Sri Kantaraj Urs, Sti Basappaji Urs and family, Others included were: 'Sri Lingappaji Urs, Sri Devaraj Urs, Sri Basappaji Urs son of Sti Veerappaji Urs. The function came to a successful close and the guests returned in state to the Palace.

INAUGURATION OF NEW PARAKALA MUTT BUILDING

The Commencement of the construction of the New Mutt building on the site of the old started on 4th Feb 1900 with "ceremonial digging of the Earth"

12th June 1903.—His Holiness' entry to the New Mutt in place of the old one in the Krishnavilas Agrahar with Sri Hayagriva and Sri Lakshminarayana "Vimana Pratishtha" also. At 7:30 AM, His Holiness with Sri Hayagriva and Sri Lakshminarayana started from the Nanjaraja Bahadur Chattram in State with full first class escort, and passing through the Sivarampet and Santhepet, arrived at the portals of the Mutt, where Their Highnesses Sri Maharaja and Sri Maharani had already arrived and were waiting to welcome His Holiness to the new edifice. As His Holiness alighted from the palanquin and approached the portals of the Mutt, His Highness the Maharaja advanced and giving the support of his hand to His Holiness conducted him to the silver simhasanam placed in the hall in front of Sri Hayagriva Sannidhi, and having seated Sri Swamiji himself sat in front of the peetham, sat in front having been invited by His Holiness to do so. His Holiness then addressed the distinguished gathering beginning with a few choice slokas composed for the important occasion and also the slokas in the inscription set up in the wall of the new edifice, recounting in brief the origin and growth of the premier institution over which he had the privilege to preside. This occupied nearly an hour. Her Highness Sri Maharani Sri Vanivilasa and His Highness the Maharaja then invited His Holiness to proceed to the front of Sri Sannidhi of Lord Sri Hayagriva; and there made a formal gift of the building with sanctified water and gold to His Holiness as the Head of the Mutt. Along with the memorable gift, Their Highnesses also announced their decision to forego the balance of Rs.22,500 still owing to the Palace out of the debt of Rs.1,50,000. In this way, the deities with all their effects and properties, come to be confirmed to the Mutt by Their Highnesses. His Holiness then entered the Sri Sannidhi and performed Mangalarathi and offered it to Their Highnesses, and their retinue. His Holiness then returned to Asthanam and after granting to His Highness garlands, boguets, "Sutta Vilya" and phalamantrikshate with blessings and khillats, similar gifts were conferred on Their Highnesses the Maharani Regent and Sri Maharani

His Holiness then called in Sri Raghavulu Naidu, the Engineer in charge of the construction of the Mutt building and along with khillats and phalamantrakshate granted him a jewelled ring; which act was approved by His Highness the Maharaja by his touch before being bestowed on the recipient. Their Highnesses then took leave of His Holiness. Phalamantrikshate having then been conferred upon the rest of the gathering, the officials and the pundits etc, the function of the "Sri Matha Pravesham" came to an end.

GRUHAPRAVESHAM CEREMONY AT NEW MYSORE PALACE

16th June 1907 : At 4 o'clock in the afternoon His. Highness the Maharaja attended by Sri. Lingaraj Urs, Palace Durbar Bakshi, arrived at the Sri Mutt in a coach and hearing that His Holiness was in his study obtained leave to enter and performed prananam and presented His Holiness with khillats of shawls and boquet of silver strings and flowers, and was invited by His Holiness to be seated on the pair of laced shawls spread for him. After enquiry by His Holiness of the welfare of His Highness, the latter, explaining the purpose of his visit, submitted that the entry into the new Palace having been made in accordance with His Holiness' suggestions, His Holiness may be pleased to grace the new edifice with his presence, along with Sri Hayagriva and Sri Lakshminarayana, on the morrow and conduct the trikala tridhanam therein and receive the pooja and samaradhane etc. His Holiness then expressed his appreciation of the purpose through slokas which he composed and explained lucidly and giving his consent bestowed shawls, phalamantrikshate on His Highness and Sri. Lingaraj Urs, His Highness then took leave of His Holiness.

17th June 1907.—At 5:30 a.m. Durbar Bakshi Sri Lingaraj Urs arrived at the Mutt, bringing with him the full first class escort from the Palace under the command of His Highness, and appraised His Holiness that everything being ready for the arrival of His Holiness and that he had been commanded by His Highness to escort His Holiness to the Palace. His Holiness then had his bath and "Ahnikaṁ" and at 6:30 a.m. emerged from the Sri Mutt and passing through the west gate (Brahmapuri gate) entered the Fort and going round the palace precincts along the northern road skirting the wall arrived at the main gate of the Palace where His Highness the Maharaja had been awaiting him. Holding the golden palkee with his hand His Highness conducted his Acharya to the "Kalyana Mantap" and seated him on the asanam placed there and offered shawls, boquet, etc., and performing pranamam begged Sri Swamiji to have his bath and Ahnikaṁ, etc., while he himself would be away for his usual outing for which he asked His Holiness' permission. Accordingly His Holiness performed his bath and Ahnikaṁ desiring His Highness to be present at about the conclusion of the "abhigamanam" with due solemnity. Just at the time of Mangalarathi, the ladies of the Zenana, who had stationed themselves behind the curtain in an enclosed space from which they were able to view the entire aradhanam, now emerged and lined themselves on either side of the deity. Her Highness the Maharani Regent,

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with Her Highness Sri Lakshmi Vilas Sannidhanam arrived on the scene as also His Highness the Maharaja and His Highness the Yuvaraja by this time. The mangalarathi was now offered and sattumurai commenced, when the ladies retired and after the distribution of teertham to Their Highnesses the Maharaja and Yuvaraja, the 'goshti' reciting the prabandham having withdrawn, Their Highnesses Sri Maharanees Vanivilisa and Lakshmi Vilasa stepped in to receive the teertham. After this the "Uttararadhanam" and Upacharam and Mangalarathi were offered to the deity. This done, Their Highnesses the Maharaja and Yuvaraja conducted His Holiness to the golden simhasanam placed so as to face the east, and performed padapooja and received Sripada teertham, Srigandha, tamboolam, suttuveelyam, garlands, boquets and phalamantrakshate along with khillats.

The ladies of the zenana headed by Their Highnesses the Maharanis offered padapooja, etc., and were the recipients of Sripada teertham. Sri Rana Saheb and Sri Lingaraj Urs were granted phalamantrakshate, etc. "maharajashirvidam" was uttered by Vidwan Sri Puttur Srinivasacharyar and the abhigamanam concluded thus.

Just before noon "Jiyarddhanam" commenced, At its close, when mangalarathi was being offered Their Highnesses and the ladies of the Zenana arrived and the usual sattumurai, teertham, etc., were distributed and Sri Shatagopam was placed on the heads of all. After the usual aradhana in the evening "Dolotsavam" in the jewelled cradle which was attended as in the morning and afternoon were again attended by the entire Royal Family. Mangalarathi, teertham, Sri Satagopam having been offered to all present. "Prasadaviniyogam" (distribution of sugar, fruits, etc.) among those took place. Their Highnesses the Maharaja and Yuvaraja were then granted khillats and phalamantrakshate, as also Their Highnesses the Mahdranees and other ladies of the Zenana. Then the relatives of the Royal Family, other Ursu noblemen and others were granted phalamantrakshate. Their Highnesses and all the retinue then conducted His Holiness and showed him round the Ambavilas and other apartments and returned to where the deities were installed. Their Highnesses had a near view of all the images in the mantap, the golden and jewelled cups, plates, chimaram with jewelled handles, jewelled shatagopam, shankham, etc., and examined and perused the inscriptions and felt extremely happy and expressed their joy and gratitude to His Holiness for having so kindly accepted their invitation, and took leave of him. It was indeed a great day in the history of the Palace and the Mutt which were so closely knit together for nearly five and a half centuries. His Holiness then returned to the Mutt.

VISIT OF WANAPARTHI ROYAL FAMILY

24th April 1913.—The adopted mother of Sri Rameshwara Rao Bahiri Balawant Bahadur, Sri Ravindra Ammayya and other ladies of the Zenana who arrived in Mysore as the guests of His Holiness Sri Swami, but were received as the guests of the Palace and had the Seshadri House placed at their disposal to enable them to have darshan, etc., of His Holiness as early and frequently as possible. His Holiness was very much pleased at the display of courtesy and regard shown by His Highness the Maharaja, Her Highness the Maharani and other members of the Royal Family to his guests. In the afternoon Sri Raja Rameshwar Rao himself arrived and was welcomed at the Railway Station by the representatives of the Sri Mutt and by Palace officials and was driven in a Palace coach to Sir Seshadri House and joined his family. The Palace provided for them all in a right royal manner. The famous vidwan and philosopher Acharla Rangacharlu accompanied the Raja.

25th & 26th April 1913.—The Wanaparthi party performed darshan of Lord Sri Hayagriva and His Holiness. Sri Swami in the morning and in the evening,

27th April 1913.—The Wanaparthi party having arranged to proceed to Srirangapatam on the morrow for Lord Sri Ranganatha's darshan was to be the guest of His Holiness in the Mutt at S. Koppal near the northern end of the Wellesley Bridge.

28th April 1913.—At the request of these distinguished guests from Hyderabad, His Holiness arranged for Dolotsavam in the jewelled cradle for Sri Hayagriva.

29th April 1913.—According to previous arrangements the Wanaparthi party proceeded to Srirangapattana and after ceremonial 'snhnam' in the Cauvery at the Koppal, arrived at Sri Ranganathaswami's temple. At the approaches to the temple, in accordance with instructions previously communicated by the Deputy Commissioner, Mysore District, to the Amildar of the Seringapatam Taluk, certain temple maryadas (honours) were offered to the distinguished visitors as are ordinarily accorded to personages of the same status. Having received the honours, the visitors entered the temple followed by the officials and were conducted to the various shrines of the Deities and received Sri Shatagopam, teertham, tulasi prasadam, garlands, etc., and emerged from the temple and made way to the Koppal Sri Mutt, where too, they performed sevas at the shrine of Sri Hayagriva and the Brindavanams enshtining the remains of the two great Swamis interred there, viz., Sri Srinivasa Brahmatantra and Sri Srinivasa Deshikendra Brahmatantra Parakala Swamis, and then had dinner. After a few hours' rest, the party returned to Mysore in the evening at 7 o'clock.

1st May 1913.—Sri Wanaparathi Rani Ramachandra Ammayyagaru's mother Sri Chandramma garu of Palamoor District of Hyderabad State had the privilege of receiving "Chakrinkanam" at the hands of Sri Swamiji.

1nd May 1913.—The Rani Sri Ramachandra Amma of Wanaparathi and Sri Dorasani Janammagaru of Talakalapalli had the privilege of "Bhardrpanam" at the hands of His Holiness, who conferred Sri Bhgavath teertham and Sripada teertham of His Holiness, who bestowed on the individual members of whole party, khillats and phalamantrakshate.

3rd May 1913.—The Wanaparathi party had tadiyaradhane performed on a grand scale in the Sri Mutt after performing padapooja to His Holiness individually and offered sambhavane individually, too, and were the recipients of Sripada teertham

4th May 1913.—The ladies of the Wanaparathi party and with their young male children paid a ceremonial visit at 5 o'clock to the Sannidhana of Mahamathrusri at Vanivilasa with three khillats, which they offered to Her Highness Smt Mahamathrisri, to Her Highness Sri Maharani of Lakshmivilas, and to Her Highness the Yuvarani Sri Kempucheluvajammanniavaru,

5th May 1913.—At 11:45 a.m. the Vanaparathi party having had to leave suddenly to their place, Her Highness the Maharani of Vanivilisa Sannidhdina, having been apprised of this was pleased to send four khillats to Sri Rani and the children to the Railway Station. Sri Rani received the same after making apologies for the unavoidable sudden departure, and promising to take the next earliest occasion to pay her respects to Sri Mahamathrisri and sent back the messengers with suitable presents.

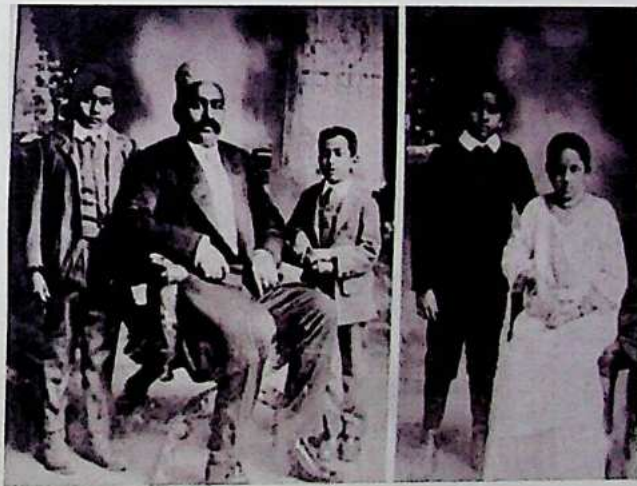
18th May 1913.—At the request of the latter, His Holiness sent phalamantrékshate and blessings with accredited representatives to Srimad Raja of Gadwal (Hyderabad) for presentation on the occasion of his marriage.

27th May 1913.—This morning Sri Charles Wahab, brother of Sri Rani Shankammagdru of Vanaparathi with his son Sri Govinda Reddy arrived at the Mutt for darshan of His Holiness, and was lodged in Sri Nanjarfija Bahadur's Chatratn and was the guest of His Holiness. In the evening he arrived at the Mutt and had darshan of His Holiness and offered Sambhavane.

Samsthanams of Deccan

Wanaparthi

Wanaparthi *samsthanam* traces its history back to the 14th century, after the Kakatiya kingdom declined. The successive Turkic Muslim dynasties, who invaded and settled in Deccan, found it ideal for the *samsthanam* to prevail. It was one of the three important *samsthanams* in Telangana, the other three being Gadwal, Jatprole and Atmakur. Wanaparthi *Samsthanam* or Raja of Wanaparthi was a vassal of the Nizam of Hyderabad. Raja Rameshwar Rao II (1880–1922 CE) was a patron of Parakala mutt and Jeers of Parakala mutt and a frequent visitor to the mutt in Mysore. He left behind a grand legacy of structures constructed during his reign. In 1885, he constructed Wanaparthi Palace. Sarala Sagar Project was the second biggest dam in Asia with siphon technology at that time. Raja Krishna Deva Rao was his successor but Krishna Dev (1922–1944 CE), was a minor and the estate was managed as a Ward of the Court. Krishna Dev himself died before attaining majority and the crown was passed on to his son Rameshwar Rao III. Janumpally Rameshwar Rao III (1944–1947 CE), when India abolished all regal titles.



L. Raja Janampally Rameshwar Rao II, Raja of Wanaparthi with sons Krishnadeva Rao (left) and Ramadev Rao (right)
R. Krishna Dev Rao with sister Janamma (1912), Wanaparthi



Palace of Wanaparthi built in 1885 CE

Gadwal

Gadwal historically served as the capital of Gadwal *Samsthanam*, a vassal of the Nizam of Hyderabad. Gadwal was previously part of the Raichur region of Hyderabad-Karnataka. The *Samsthanam* had a fort called as Gadwal Fort or Nalla Somanadri fort. It is an imposing structure around which the old town sprawled. The fort houses several old temples, the most important of which is Sri Chennakesava Swamy. It was once ruled by a feudal lord, Raja Sri Somashekar Ananda Bhoopala Reddy, called Somanadri who built the fort. In 1947, Adi Lakshmiddevamma was the feudatory queen of Gadwal *Samsthanam* during Nizam rule. She aided forces led by Sardar Vallabhbhai Patel to annex Hyderabad state into independent India and let those forces to enter Hyderabad state through Gadwal. The mutt records and sannads show patronage of Parakala mutt through Sri Vaishnava *diksha* by these rulers and many of the Jeers of the mutt hail from this region.



King Somanadri of Gadwal



An Image of the Gadwal Fort



The original sketch of the golden and ivory emblem on which the *taniyan* of HH Sri Srinivasa Brahmatantra Swatantra Parakala Swamy was engraved and presented by HH Sri Mummadi Krishnaraja Wodeyar of Mysore

SUCCESSION PLANNING

28th October 1914.—At 2:30 p.m, this afternoon the Palace-Durbar Bakshi Sri Lingaraje Urs came to Sri Mutt and informed His Holiness that His Highness the Maharaja would be going to the Mutt at 5 o'clock to obtain His Holiness' opinion in the matter of selecting the best successor to the Holy Peetham from amongst the disciples in the event of any emergency, considering the serious turn which seemed to be taking place in His Holiness' illness, On being made acquainted with His Holiness' choice which had already on a previous occasion been mentioned to and approved by His Highness the Maharaja and Her Highness the Mahamathrusri, His Holiness was informed that at 4 o'clock in the evening an ordinary Mena with the usual Zillo maryada had been commanded by His Highness to be sent to Sri Puranam Narasimhacharya Swami, Dharmadhikari of Gadwal Samsthanam (Hyderabad State) to conduct him to the Palace, that His Highness may request him to accept the successorship to the Holy Peetham of Sri Brahmatantra Parakala Maha Samsthanam and become the Kulaguru of the Mysore Rulers. Sri Lingaraj Urs begged His Holiness to make the necessary arrangements to enable His Highness to implement his desire. Accordingly His Holiness sent the Sri Karyakartha, his brother, the Agent of the Sri Mutt at Tirupati, the Mukhami, and Sri Magadi Ramachandrachar to communicate to Sri Puranam Narasimhacharya Swami the desire of His Holiness and of His Highness and ask him to comply with the same and forthwith to proceed to the palace in company of the aforesaid Vidwans of the Sri Mutt and the Palace to have interview with His Highness the Maharaja.

Accordingly Sri Purinam Narasimhacharya Swami started to the Palace, seated in the Mena and escorted by the "Zillo" with band and music, accompanied by the Vidwans. Passing through Agrahar Sri Acharya arrived at the Kareekal Thotti gate. The Acharya Swami was met and welcomed by Durbar Bakshi Sri Lingaraj Urs, Sri Guru Rao, Mukhtesar, Ayudhashdla, Sri Govinda Rao and others. They conducted him to the office in the first floor of KareekalThotti. As the Acharya approached the door of the office room His Highness the Maharaja emerged and led him to a chair facing north and performed namaskaram and sat in a chair facing east. An illuminating conversation ensued between His Highness and the Guru-elect. His Highness having expressed his deep gratification at the choice of his Paramaguru and begged the Acharya. Swami on his own behalf too to grace the Holy Peetham of the Parama Kulagurus of Mysore Samsthanam and loyally, carry

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out the traditions and functions attached to the august position, and continue to preserve with fidelity and devotion the constitution, the dharma and the services to the Deity and carry out and advance forward the various services rendered by His Holiness.

Sri Krishna Brahmatantra Parakilaswimi during his long and chequered regime without prejudice to the customs, tradition and services rendered during the centuries by the previous occupants of the Peetham. His Highness also entreated the Acharya Swami to have the interests of the State, the Royal Family, the peoples of this Premier State and help preserve the hoary culture of the land, and cement the cultural relations of the State with those living outside its limits and bring glory to the land and constantly grant his blessings. Having obtained the Acharya's assent and promise to walk in the foot-Steps of the line of the great Swamies with, of course, the unfailing support and co-operation of Their Highnesses and the officials of the State as well as the public, His Highness presented phalam and khillats to his Acharya-elect, and performed namaskarams, The Acharya, in his turn, granted phalamantrakshate to His Highness and with his permission took his departure, The Acharya then returned to the Sri Mutt in the same Mena and with the same escort, obtained darshan of the Deity and having performed pradakshinam and namaskarams to the Swamis in the Brindavans came to His Holiness, performed amaskarams, and having tendered him full account of the proceedings in the Palace, sat in front of His Holiness bending his head in devotion and with a heart heavy with the weight of the huge responsibility thrown on him. His Holiness encouraged the Acharya and assured him of the full support of God in his tasks, and himself felt immensely relieved as to the future of the great institution over which he had the privilege to preside with such distinction for a period of twenty-nine years.

His Highness the Maharaja came to the Mutt at 5 o'clock and acquainted His Holiness the fact of his having faithfully carried out the will of His Holiness and appealed to him to have his mind at rest during the remaining period of his life which God may vouchsafe for him. His Holiness expressed his deep sense of satisfaction. His Highness performed pranams and took leave of His Holiness.

Vedanta Karikavali, a primer on *Vishistadvaita*, authored by Surapuram Bucci (Bukkapatnam) Venkatacharya, is a metrical epitome of the principles accepted in the *Vishistadvaita*. Bucci Venkatacharya was the third son of the Sri Appalacharya family of Bukkapatnam near Gutti in Rayalaseema region and a protégé of King Venkatappa Nayak of Surapuram, which was in Nizam's Dominion in 18th/19th century. It is present day Surapur (Shorapur) town in Yadgir district of Karnataka. The Parakala mutt records show the visits of Bucci Venkatacharya to the mutt for the blessings of Lord Hayagriva. Surapur also figures as a stop in many *Digvijaya Yatras* of Parakala Swamis at the invitation of King Nayak.

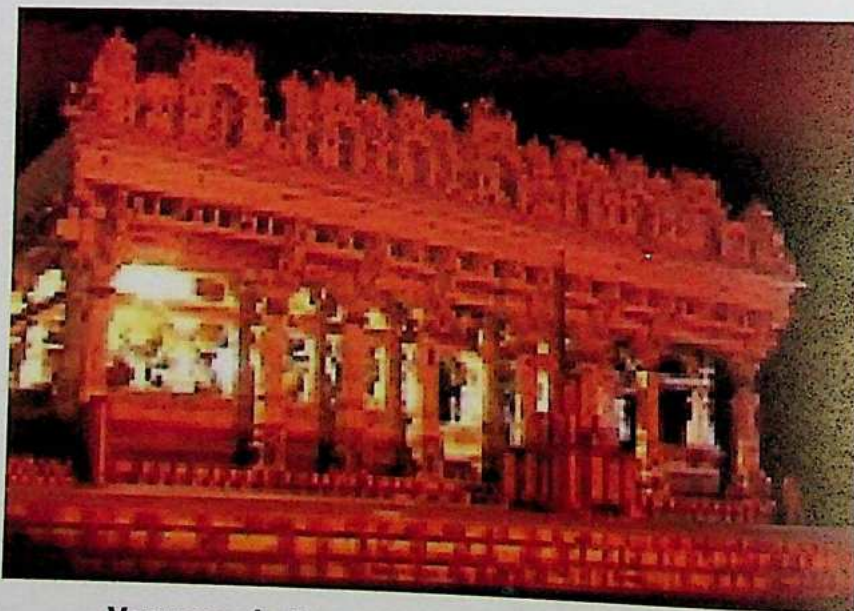
Vedanta Karikavali was published in Telugu and Devanagari scripts between 1890 and 1900 CE but these editions are not available now. But later edition corrected and compiled by Pandit V. Krishnamacharya in 1950 in Devanagari with accompanying English translation is available in digital archives now – <https://archive.org/details/vedantakarikavali/page/n179/mode/2up>. Through a webinar program of Vyoma Labs, an organisation devoted for the promotion of the cause of Sanskrit, lecture series in English by Dr. Sreeram Jagannathan on *Vedanta Karikavali* is available on YouTube.

Raja of Shorapur (Surapuram)

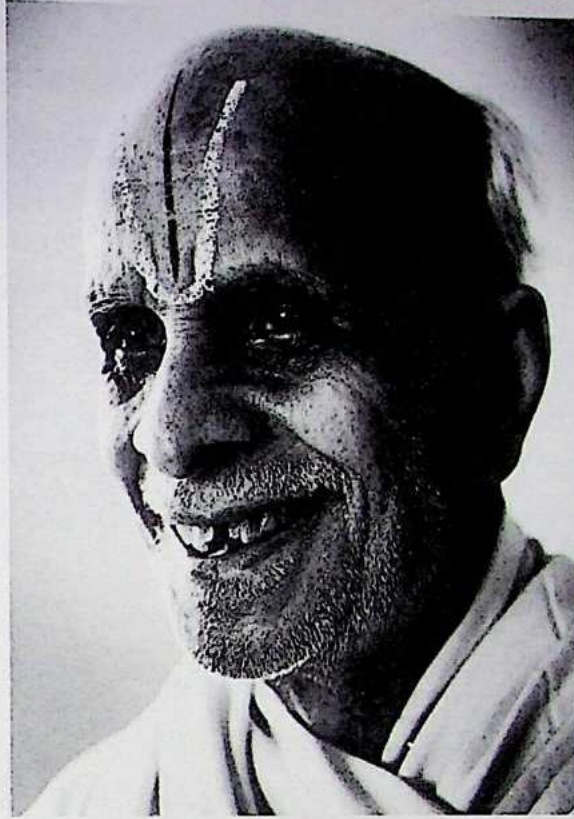
Surapura, also called Shorapur, is a city in Yadgir district of Karnataka State. It was the land of the famous erstwhile prince Raja Venkatappa Nayaka. Raja Venkatappa Nayaka IV (1858 CE), was a prominent final ruler from the Nayak dynasty. He refused to accept the sovereignty of the British East India Company and waged a war against them during the Indian Rebellion of 1857 CE.



A portrait of Raja Nalvadi Vekatappa Nayaka of Shorapur in "Shorapur Traditional Painting Style" (1857 CE)



Venugopala Swamy temple at Shorapur



Dr. Rallapalli Anantha Krishna Sarma is held in high esteem in the states of Karnataka and Andhra Pradesh, because of his mastery in two distinct fields namely literature (Sanskrit, Prakrit, Telugu and Kannada) and Carnatic classical music. In 1905, he left his native village Rallapalli and went to Mysore for higher studies and stayed in Parakala mutt. The pontiff of the mutt H H Krishna Brahmatantra Swatantra Swami enrolled Sarma as an inmate of the mutt being impressed by his humble nature, intellect, grasping power and in depth knowledge of literature. In his own words, Sri Sarma described his stay at mutt and about the education he had there as "My second guru is none other than pontiff of the mutt and *Rajaguru* to the Mysore Royal family. He had composed many literary works. By virtue of his complete mastery of literature and his poetic abilities, he had won appreciation and felicitations from the *maharajahs* of Gadwal, Wanaparthy, etc.

He was a scholar in many *shastras* and had immense interest in literature also. Under him, I did not learn by just reading books. As a daily routine, he used to compose *granthas*. He was then composing the gigantic literary work by name *Alankara Manihara*, original treatise on *Alankara Shastra*. Due to his advanced age and diminishing eyesight, he would ask me to read relevant portions from texts and reference books, he used to write what I read. When scholars visited the Mutt, he used to ask me to read from his works and treatises. I was privileged to partake in such activities for several years."

Dr. Sarma among many of his literary works also translated *Abhitistava* of Vedanta Desika into Telugu. Shri Rallapalli's scholarship in music was extensive, profound and rational. Dr. Sarma was appointed as a scholar in Mysore Maharaja College in 1912 and worked there until 1949. He joined the Sri Venkateswara Oriental Research Centre, Tirupati in 1950. Tirumala Tirupati Devasthanam entrusted him with elucidating the compositions of the great saint-singer-songwriter Tallapaka Annamacharya which until then were stored for centuries in the Tirumala temple's *bhandagaram*. He singularly worked on tuning songs and helped publish seventh and eighth volumes of Annamacharya compositions. Sarma went on to edit nearly 300 compositions and brought out five more volumes of compositions between 1951 and 1956. He also wrote notations for 108 compositions. He was honoured as *Asthana Vidwan* by Tirumala Tirupati Devasthanams in 1979.

In 1974, Sarma was conferred *Sangita Kalanidhi* by the Music Academy, Madras.

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DEMISE OF 31ST JEER

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8th November 1914.—At 7 o'clock this morning His 'Holiness Sri Krishna Brahmatantra Parakalaswami made his journey to Paramapadam to the grief of all who knew him, who had had his darshan and who had had the privilege of serving him and who had had the unique fortune of being present at the daily sabhas and taking part in them and those who had the privilege of being his disciples, and above all those who had the fortune of obtaining chakrinkanam, mantropadesham, and prapadanam and listening to his own commentaries in the Sadas on the hundred odd works he composed. The juice of fruits of the tapasya of the three predecessors in office, had all flowed to him and had become the amrita whose dhara had brought shanti, jnanam, etc., to all who had come into contact with him, particularly Their Highnesses the Mahamathrisri, the Maharaja, the Maharani, the Yuvaraja, Sardar Sri Kantharaj Urs, etc., the Maharajakumaris, the Arasu noblemen, the Rajas and Ranis of Vanaparathi, Gadwal, Atmakur, etc., etc., in Hyderabad.

The Mutt authorities lost no time in communicating the news to Their Highnesses who forthwith sent Sri Lingaraj Urs, the Palace Durbar Bakshi, to proceed to the Mutt and instruct the agent to get into touch with the Palace officials and make all the arrangements necessary to grant a fitting interment, etc., to the body which enshrined the blessed soul, according to the Shastras and the mamool, in the matter of Palace honours and formalities, in consultation with and obedience to the commands of the successor Sri Vagisha Mahadeshikar.

The Srichoorna Paripalanam and ceremonial bath being the first to be accorded to the deceased, one poornakumbham mounted on the elephant with nine others from the Fort temples borne by Srivaishnava Vidwans in the midst of Vedic and Prabandha recitations escorted by Palace honours were brought from the "Doddakere" tank and placed in the apartment where His late Holiness' body had been installed in the "Kalashepakittam", facing north. By this time a great assemblage had gathered in the Mutt for final darshan of His Holiness' "Charamavighraha™", among whom were the Palace officials, the Arasu noblemen, the Deputy Commissioner, Sri Rana Saheb, the District and Taluk Officials, the Dharmadhikaris, the Vidwans, citizens of Mysore, men, women and children, who had hurried there from Sri Chamundi Rathotsava darshanam on the Hill. Srichoorna Paripalanam over in the midst of Vedic and Divyaprabandham recitations, prokshanam from the Kalashams took place and the Charamavighraha was then taken out and placed in the Vimanam and was carried with all first class honours, with chanters of Vedas and Prabandham led by the new Swamiji, round the Jaganmohan Palace and through the Santhepet into the rear portion of the Mutt in the open space and was interred with all formalities in the "Tirupukuli". The Brahmakapalam having been broken open by the breaking of coconuts, and the prasadam having been distributed, the interment ceremony was concluded by the covering up of the receptacle followed by the Avabhrithasnanam by all.

Alankara Manihara

The *Alankara Shastra* is a traditional Indian science of aesthetics that deals with the principles and techniques of literary composition and ornamentation. There are innumerable works that elaborate this domain. One such distinguished work is "Alankara Manihara". This huge work of around 2000 pages and four volumes was composed by the 31st Jeer of Parakala Mutt – Sri Krishna Brahmatantra Swatantra Parakala Swami. A literary work of paramount importance in terms of Sanskrit literary contribution, Manihara covers all *alankarams* with detailed commentaries and examples. All examples have also been composed by this Swami and all of them have been dedicated to Thirumala Srinivasa. The introduction of this work celebrates the *Acharya parampara*. The corresponding verse on Vedanta Desika is quoted here. This is again very rich in *shleshartham* (hidden meaning) as will be evident subsequently.

स्मशृत-सन्दहे-भ्राशन्तमदसङ्गशत-शवकल्प-मरलनोल्लासर ।

वदेन्तदशेशकमशणमोदाशिदधातुजगदलङ्करीः ॥

"May I be bestowed with bliss, by that resplendent gem, Vedanta Desika, who beams blemishless as the ornament of the universe, who takes great delight in relieving the world from the influences of those, who question the authority of the "manava dharma samhita (smrti-sandeham)", from those who belong to the herd of illusories (*bhrantimat - kudrshti*) and those who quote unrelated purport (*asangati - vitandavadi*). Amongst the many *alankaras*, the *saptalankaras* may be found in the first line. *Smrityalankara*, *Sandehalankara*, *Bhrantyalankara*, *Asangatyalankara*, *Vikalpalankara*, *Meelanalankara*, *Ullasalankara*. The verse says that, not only these seven but all the *alankaras* have attained Swami who is their *alankaram*. Swami is the *alankaram* of *alankarams* themselves. And this Swami of ours is the jewel of the universe (*jagadalankarah*)".

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Jeer 32: Sri Vageesha Brahmatantra Swatantra Parakala Swami (1914–1925 CE)

Sri Vageesha Brahmatantra Parakala Swami, a descendant of a renowned family of holy pandits and as hereditary head of the Vidwat Sabha of Gadwal *Samsthanam*, attracted the attention of Sri Krishna Brahmatantra Swami when he was at Wanaparthy. Added to his proficiency in *vyakarana* (grammar), which had earned him fame as a second Panini, this Acharya was equally well versed in all the *darshanas* and by his versatility and varied talents was able to exercise a decisive voice in the concourse of pandits anywhere. In addition to this, he possessed yogic powers known only to a few of his acquaintances like Sri Krishna Brahmatantra swami.

During the short period of twelve years, Sri Krishnaraja Wodeyar made three public visits to the Mutt with full royal formalities. The first was on the occasion of the “Annual Vidwat Sabha” of *Chaturmasya* and the last on the occasion of the installation of the image of Sri Krishna Brahmatantra Swami in his *brindavana* at new premises of the mutt. On the last occasion, His Highness the Maharaja was accompanied by His Highness the Yuvaraja Sri Kanteerava Narasimharaja Wodeyar. But the numerous private visits of His Highness were for their chief purpose of authoritative study by His Highness of the fundamental tenets of the *Vishishtadvaita* system of philosophy directly from his Acharya. At the earnest request of Her Highness Maharani Kempananjammani Devi, His Holiness visited the palace more than once and gave *upadesham*s to all the members of the Royal family in regard to *Bharanyasam*, *Thirumanthram*, etc.

Supreme simplicity, characteristic of this great Swami attracted one and all. It is recorded that some *advaitic* scholars also received *Bharanyasam* from the Swami. When His Holiness Sri Chandrasekhara Bharathi Swami of Sringeri was reported



शुभगुणनिधिं श्रीकृष्णब्रह्मतन्त्रकलिद्विषद्वरुवरूपादीव्यचक्राङ्कभाष्याभरणम् ।
तदनघकृपाराजन्मोक्षाश्रमं कलयामहे वशिन्मनघं वागीशब्रह्मतन्त्रकलिद्विषम् ॥



Sri Vageesha Brahmatantra Swatantra Parakala Swami
(1915–1925 CE)

to be seriously suffering from some mental derangement, Sri Vageesa Swami successfully prayed to Sri Hayagriva for the former's quick recovery and when he visited Mysore in the course of his "*Dharma Digvijayam*". Sri Vageesha Brahmatantra Parakala Swami sent a message of congratulations to the head of the Sringeri Jagadguru Peetham. The memory of this great Acharya is gratefully cherished by his numerous disciples.

The samadhi of the Swami was opened for the removal of the earth after twenty years with a view to construct man-tapam over it. The body in yogic pose, and all the articles buried with it were found intact, just as they were at the time of the internment. Such a yogi was the great occupant of the Sri Brahmatantra Parakala Mutt Peetham from 1912 to 1925 CE. He performed *dharma digvijayam* to several places. This pontiff authored seven works on *vyakarana* and *dharma shastras*. Several royal scions from Mysore, Gadwal and Wanaparthy were blessed with *Srimad Rahasyatraisara kalakshpam* and *samashryanam*. The funeral of this Swami was attended by all government officers and Members of the Representative Assembly, which was in session at the time, and which was suspended as soon as the demise of the Swami was announced. In accordance with the wish expressed during his lifetime by His Holiness Sri Krishna Brahmatantra to His Highness Sri Krishnaraja Wodeyar, the latter raised Sri Rangacharya Swami to the position of the *Rajaguru* of Mysore on 15th October 1925.

PATTABHISHEKAM OF NEW ACHARYA

1st November 1914.—As a preliminary to the assumption of “Turiyashrama sweekaram” by Sri Puranam Narasimhacharya Swami of Gadwal to fill “Sri Parakalaasthina Peetham” on the morrow in obedience to the command of His Holiness Sri Krishna Brahmatantra Parakalaswami, Sri Narasimhacharya proceeded to Kuppanna Garden (near Hardinge Circle, Mirza Road) tank, seated in the “Krishnavilas Mena” for ceremonial bath, after the Ashta Vasu, Nandi Shraddh, Punyaham, etc., in the Sri Mutt in the morning.

2nd November 1914,—In the august presence of, and under instructions from, His Holiness Sri Krishna Brahmatantra Parakala Swami, Sri Puranam Narasimhacharya Swami, Dharmadhikari of Gadwal Samsthanam (Hyderabad State), with due solemnity assumed the “Turiyashram” directly from His Holiness in the presence of Palace Dharmadhikaris, Mahavidwans and the leading “Laukikas” and “Vaidikas” of the Capital and sojourners in Mysore from abroad.

5th November 1914.—Pattabhisheka Mahotsavam of ‘Sri Vagisha Brahmatantra Parakalaswami. At 11 o’clock in the morning, in the august presence of both His Holiness Sri Swami and His Highness the Maharaja, His Holiness Sri Vagisha Swami (Sri Narasimhacharya of Poorvashramam) was placed on the Holy Peetham of Sri Parakala Mutt (amidst the acclamations of the grand Sabha which had gathered for the occasion in the spacious hall in front of Sri Hayagriva Sannidhi) and was hailed as (His Holiness) “Sri Vagisha Brahmatantra Parakala Mahadesikar™”, while the Vedic hymns, the Upanishads, the Divya Prabandhams were being recited inside, and while the Palace bands were playing and the Fillos like Gagribhalyam, etc., were shaking vociferously with jayaghosham by the Military outside, and the palace bathery firing the 21 salutes, temple honours from Melukote, Seringapatam, thondanur and from the Mysore Fort temples were then offered individually to His Holiness which His Holiness received standing on the floor by the side of the “Simhasanam”, His Highness the Maharaja stationing himself all this time to the right of the elder Holiness facing north, The newly installed Swamiji then granted khillats, Phalamantrakshate and blessings to His Highness the Maharaja. His Highness then sat on the laced double-shawls’ asanam and under instructions from the Senior ‘Swamiji the new head of the Sri Mutt bestowed presents on the assembled Vidwans and others, getting them touched by His Highness previously. Sti Ranganatha Deshikacharya Swami was the first to receive the gift as the poet composed the “Taniyam”, the next being the Srikaryakartha Sriman Srinivisa Raghavacharya Swami. This over, His Highness made pranams and returned to the Palace, with their Holiness’ leave. The Arasu gentlemen and the “Laukikas” having been honoured with phalamantrakshate, His Holiness ‘Sri Vagisha Brahmatantra now started to make his first official visit to the temples in the Fort, escorted by the first class honours and returned to the Mutt.

BRINDAVANA PRATISHTA OF 31ST JEER

5th November 1924,—Brindavana Pratishtha Mahotsavam. By 9:30 a.m., half an hour before the auspicious moment fixed for the function, the hall of the Sri Mutt had been filled up with the elite of the Capital, including Rajamantrapravina A. V. Ramanathan, Retd. Prime Minister of Bharatpur. There were present amongst the gathering Sri Sirdar Lakshmikantharaj Urs, the Palace Dharmadhikaris, the Palace Durbar Bakshi, the Palace Muzrai Bakshi, Sirdar Sri Gopalakrishna Urs, Sri Rana Lakshman Singhjee, other leading Arsu noblemen, the Palace Assistant Secretary, the Mahavidwans, the Rutwiks, Purohiths, Josters of the Palace, the Mokhtesars of the different ilikhas of the Palace, the Principal with Pundits of the Maharaja's Sanskrit College, the Deputy Commissioner, Mysore District, Sri A. V. Ramanathan, Sri Nydpati Madhava Rau, President of the Mysore City Council, Sti Amble Subrahmanya Aiyar, Sri AmbAnniah Punditar and other Laukikhs. All these had kept themselves in readiness to offer to their great beloved ruler a fitting and loving welcome. As Their Highnesses Sriman Maharaja and Srimad Yuvaraja turned the corner near the Jaganmohan Palace Square, the Dwara-palakas with the silver maces, and thechimarams, and the panchakalasha chattri-bearers (Brahman servants) who were ready awaiting His Holiness's arrival provided the escort along with the mutt and Palace honours to Their Highnesses.

As Their Highnesses alighted, the "Poornakumbham" of the Sri Mutt having been offered, Their Highnesses received the same with solemn pranam and approached the grand decorated pavilion which had been erected by the Mysore City Municipal Council, the Vaidika and Laukika officials of the Mutt headed by Srikaryakartha Sri Purinam Srinivasa Deekshacharyar and Sri Narasimharaghavachar, the Mukhami, followed by the gentlemen and the high officials already assembled offered the warmest welcome to the 'Rajarshi' and his beloved brother, an embodiment of culture coupled with utmost simplicity and unalloyed truth, poured a heavy shower on them of choicest "Parimalada hoovu" (flowers of fragrance). The "Mangalavadyams" filling the air, in the midst of Jayaghoshams, Their Highnesses made their entry into the Hall and performed "Sashtanga Pranam" in front of the Deities. Just then His Holiness who had been waving the Arathi within the shrine to the Deities to enable the august guests to secure clear darshan emerged and offered it to them. The grant of teertham following, His Holiness with his own hands gently released the heavy garlands from the neck of Sri Hayagri-va and Sri Lakshminarayana and adorned the necks of the Royal brothers along with the boquets held by the hands of the Deities, His Holiness then emerged from the Sri Sannidhi and directed his holy steps leading Their Highnesses towards the quadrangle behind the Sri Sannidhi, where the Brindavan Mantaps of Their Holinesses Sri Ghantavatara, Sri Vedantha, Sri

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Ranganatha Swamies stood as also the one arranged to be dedicated to Sri Krishna Brahmatantra Parakalaswami. In every one of these Sannidhis, His Holiness performed Mangalarathi and offered it along with the double garlands worn by the Swamis to Their Highnesses. But as His Holiness led the Royal devotees to the last—the Mantap enshrining His Holiness Sri Krishna Brahmatantra Parakalaswami—Their Highnesses performed deep pranams and having mounted two steps of the mantap obtained a near darshan of His Holiness' "Divyabimbam" and stood for a moment plunged in deep meditation and dismounted slowly without detaching their sight from the image. His Holiness himself seemed deeply moved by the devotion of Their Highnesses as he performed the Mangalarathi to the image. The prokshanam from the kumbham being over, His Holiness performed Mangalarathi once again and offered. Sambhavane to his Paramacharya as was his wont at the Padapooja on his Birthday celebration style. His Holiness, then, releasing the garlands worn by the Paramacharya adorned the necks of the Royal worshippers. His Highness then retreating a few steps turned towards the photograph of his Paramacharya enthroned on the ancient silver gadi of the institution and performing Muzre accompanied Sri Vedanta Brahmatantra Parakala swami's Brindavan. As His Holiness sat on the plain deer-skin spread over on the right of the steps leading to the Brindavan facing the east, Their performed pranams and having performed "Dhoolipada- pooja" to His Holiness sat down facing His Holiness on the two pairs of folded laced shawls spread for their disanam. His Holiness then began his memorable upadesham to Their Highnesses and the great gathering which had filled up the spacious quadrangle. His Holiness expatiated on the greatness of his own as well as Their Highness' Paramacharya, and congratulated the Royal Sishyas on their steadfast gurubhakthi, quoting all the authorities from the Sastras and citing the examples of the great sovereigns of India of the past and those of His Highness' ancestors, and then presented to His Highness the photo of the late Acharya for daily worship in his poojagriham, with His blessings conveyed by means of appropriate slokas. Their Highnesses rose and received the picture and replacing it on the throne, performed pranams and offered eight plates of fruits, garlands, flowers, 'Suttuvilyam', etc., and resumed their seats. Then "Védokta Asheervadam" by the assemblage of "Ghanapathies" and scholars and "Swastivachanam" by the Purohit of the Si Mutt followed. Their Highnesses rose and performing "Sashtanga pranams", were blessed with khillats, garlands with boquets, gandha, "Suttuvilyam" and phalamantrakshate, and took leave of His Holiness, expressing their happiness at being privileged to attend the function, and returned to the Palace in full State. Shortly after, by noon, teertham, prasadam, etc., offered to the deities for the samaradhane, were sent to the Palace. After the bestowal of presents of phalamantrakshate to those present, the function concluded.

HIS HIGHNESS & HIS HOLINESS AT VIDWAT SABHA

29th July 1920.—The Vidwat Brahmana Sabha at 5 o'clock. His Highness' ceremonial official visit in full state to the Sabha at 5 o'clock in the evening and stay till 6.15 PM. The programme beginning with vedaparayanam, included distribution of gandha, pushpa, tamboolam amongst the pundits, Vakartham, and recitation of slokas composed for the occasion welcoming His Highness. His Holiness address on "Dharma" in general, Rajadharma, Prajadharma, the place of Sanskrit in culture, the measures taken by the Mysore Rulers to promote culture, and the great services rendered by His Highness the Maharaja to the Mutt, to the Sanskrit Colleges, etc., which had made him a Janaka of modern times. Distribution of presents by His Highness the Maharaja to the foremost Pundits. Swastivachanam with Vedic mantrams. After this His Highness performed pranamams, and was garlanded by His Holiness with his own hands and handed bouquet, while Sri Ramachandracharyar clothed His Highness with shawls. His Holiness expressing his unbounded joy at the profound interest which His Highness was taking in all matters of Dharma which entitled him to a place amongst the "Rajarshis", presented phalamantrakshate with his blessings and hoped that His Highness would be repeating his visits frequently whether official or unofficial, according to his convenience. His Highness promising to carry out the commands of His Holiness in that respect as far as it lay in his power, took leave of His Holiness. The scholars who engaged in vakartham (Tarka), on the evening were Sri Puranam Sreenivasa Deekshacharya and Sri Magadi Kasturi respectively of Sri Puranam Narasimhacharya Swami (His Holiness in Poorvashramam) and Sri Pundita Ratnam Kasturi Rangacharyaswami. The visitors included Sri Prince Gopalaraj Urs, Sri Putta Bakshi-yavaru, Palace Durbar Bakshi Sri Lingaraje Urs, Sri P. Rajagopalachariar, Assistant Secretary (Palace), Dr. Radhakumud Mukerjee (Professor of Indian History in the Maharaja's College), Sri Nanjundaraj Urs (Amrita Mahal), Sri Devaraj Urs, son of late Durbar Bakshi, etc, all the Dharmadhikaris, Mahavidwans, Sri Srikanteswara Iyer, President of the Municipal Council and other leading citizens.

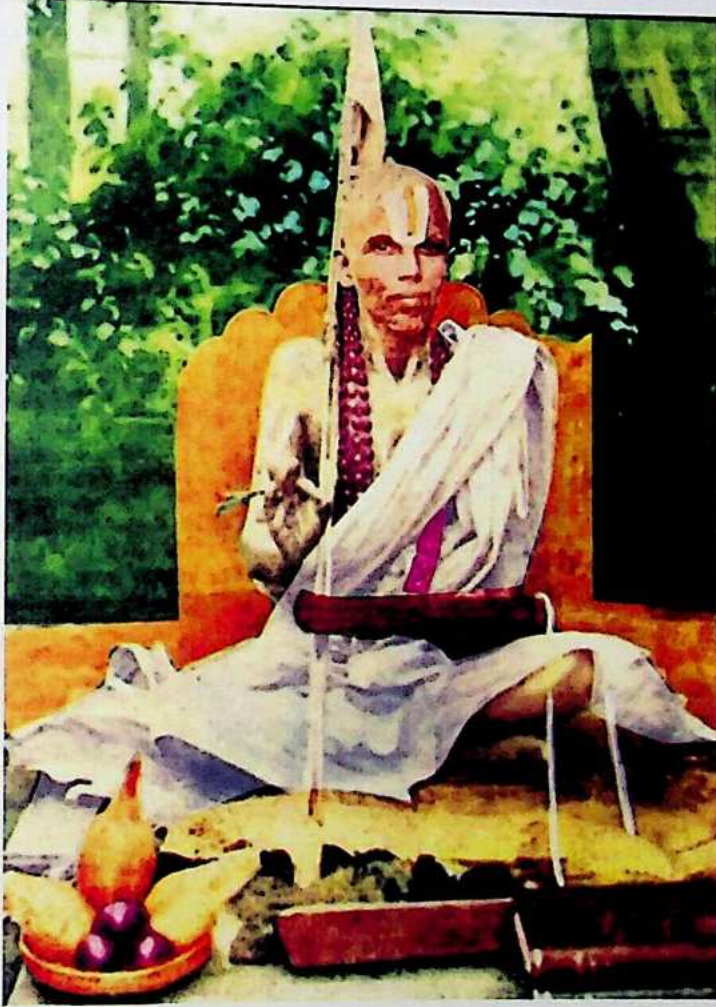
Jeer 33 : Sri Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami, (1925–1967 CE)

Born in 1884 CE, Sri Rangacharya, a scion of the family of Haritha moved to Mysore from his place of birth, Manajipet in Mahbubnagar District, Telangana at the age of seventeen to build on his knowledge of the *shastras*. Sri Krishna Brahmatantra discerned young Rangacharya's legitimate thirst for *Jnana*, and initiated him into faith as per tradition and consigned him to the care of Sri Kasturi Rangacharya Swami, who had already won for himself a great name as his renowned teacher. Along with the study of the *Darshanas*, *Nyaya*, *Sahitya*, *Mimamsa*, *Vaisesika* and *Vishistadvaita Vedanta*, Sri Rangacharya conducted his regular studies of *sahitya*, *alankara*, *vyakarana*, etc., under the respective teachers in Maharaja's Sanskrit College. More than his profound and complete scholarship, it was the Swami's resolute performance of every one of his duties as a householder as an "Ahitagni", as a "Shatkarma Niratha (adherence to six duties)" as a "Shadangadikshita", as a "Shaddarshani Paradrashita", which put him in an exalted position. On one occasion during solar eclipse, when there was a terrible downpour amidst the thousands who had gathered on the banks of the Cauvery, there was this solitary priest, present with his wife and the sacred fire in the pot, protecting it with all his resources. Such has been the unwavering, unflinching devotion and attachment of this Acharya to the practice of scriptures.

Having been called to fill the position of trustee and guardian of the throne of mutt, he devoted all his energies with unflinching resolve like Sri Varada Ramanuja Swami of Srirangam from whom he received the training. Sri Abhinava Ranganatha Swami has won renown all over South India, as "Vairagya Acharya Vardhi". He initiated renovation efforts of *Divya Desams* associated with the name of acharyas while acquiring new centres,



श्रीकृष्णब्रह्मतन्त्रोत्तमगुरुकरुणवत्सचक्राङ्गभाष्यं वैराग्याचारवार्धौ वरदपदमुखे लक्ष्मणे न्यस्तभारम् ।
 श्रीवागिशत्तुर्यं शठरिपुयतिराद्देदचूडार्यमूर्तिं नूत्नं श्रीरङ्गनाथं कलिरुपुमनघं ब्रह्मतन्त्रं श्रयामः ॥
 श्रीगुरगवदनपादू सन्ततपरिचरणमात्रपरमार्थः । जयतु श्रीमानभिनवरङ्गेन्द्रब्रह्मतन्त्रपरकालः ॥



Sri Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami
 (1925–1966 CE)

where the teachings of Ramanuja and Desika may be carried forward, in Tirupati, in distant Rewah, Allahabad, Kanchi, Satyagalam, Alwar Thirunagari, Thiruvaheendrapuram, etc. He promoted reprinting of revised versions of earlier publications, and printing new works such as *Sri Hayagriva Pancharatnam*, commentaries on *Nyaya Siddhantam*, *Siddhitrayam*, *Sri Bhagavad Vishayam* with the elucidations. All these were accomplished by the great Swami whose dynamism and zeal knew no bounds. The mutt became a rallying centre for all that is noble and cherishable in this land. Removal of some of the injustices to scheduled classes etc., also received the attention. The champion of Hinduism, Sri Pandit Madan Mohan Malaviya, approached the Swami on one occasion during his visit to Mysore. A *Vidwat Sabha* was being held in the mutt which was attended by luminaries like Sir Mirza Ismail etc. After a thorough discussion, it was agreed that *mantra deeksha* (religious initiation) was allowed by the *shastras* for harijans with some stipulations and the he went away satisfied with favourable verdict of the Swami.

In December 1927, when an earnest seeker of truth from Marburg, a European gentleman, Rudolf Otto, "generally acknowledged as one of the very first theologians of Germany", sought interview with the Swami, the latter readily accorded him the interview and the visitor went away supremely enlightened and acknowledged his obligation to the Swami in a book "India's Religion of Grace and Christianity Compared and Contrasted" (1930) which he subsequently published. He was accompanied by Birger Forrel, Rector of the Parish from Sweden.

His Highness Sri Maharaja Martanda Singhjee of Rewah visited the Mutt, and paid his obeisance to the Swami and received His blessings before he ascended the throne of his ancestors. It is no exaggeration to say that His Holiness

occupied as tall a position as his distant predecessor Sri Periya Parakala Swami occupied two centuries before. Such stupendous work should have been possible only because His Holiness wisely selected a band of devoted men of proved ability to advise him in the ordinary administrative duties of the Mutt. It was his humility as servant at the feet of Sri Lakshmi Hayagriva which helped him throughout.

He authored some astounding works like *Hayashiro-pakhyanam*, *Tattwamuktakalpanavakhyanam* in three volumes, *Gudārtha Sangraha*- his magnum opus on Sri Bhashyam, *Vedārthasānjeevanam*, *Trayasaramrutam*, *Ratnamala sthotram*, *Aupanishadamanihara*, *Ramanujamahadarshanam*, *Padukastuti* and twelve more. Swami adorned the peetham for many decades and was one of the greatest acharyas of Ramanuja *Sampradaya*. He had innumerable disciples including 34th, 35th and 36th pattam acharyas of the mutt and Srimath Paravakottai Poundarikapuram Srimad Andavan Srimad Gopala Desika Maha Desikan, the Acharya of Andavan Ashramam, Srirangam.

The 33rd Pontiff HH Sri Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami was instrumental in setting up the “Vedanta Desika Vihara Sabha” – an institution dedicated for propagation of Hindu Philosophy and felicitation of Sanskrit scholars and so on. Under its auspices, annual examinations were conducted—on the model of modern universities and ancient religious conclaves—prizes were awarded and extension lectures delivered in the mutt. To supplement ordinary resources of the mutt, voluntary endowments were established so extra activities would be self-supporting. The frequent *sabhas* composed of all pandits and schools of learning and philosophy were easier in a vibrant city like Mysore at that time where tradition and social awareness could coexist. He led the Parakala Mutt for nearly half a century and was responsible for giving it the prime status

INVITATION FOR NEXT ACHARYA

9th October 1925,—Interview between His Highness the Maharaja and Mahavidwan Atmakur (Hyderabad State) Sri Rangacharya Swami in the afternoon in the “Amba Vilas” of the Palace to where (in obedience to the commands of His Highness Sriman Maharaja) conveyed through Sri S. P. Rajagopalachariar, Assistant Secretary, the Acharya swami was escorted from his “kuteeram” in Krishnamoorthipuram, seated in a mena with Palace honours followed by Sri Magadi Ramachandrachariar and Sri Mukhami Narasimharaghavachar. His Highness, previously made acquainted with the family history, antecedents, piety, profound erudition, selflessness and unsullied devotion to the duties ordained by the shastras and utter detachment from worldly affairs in spite of grihasthashram, comparable only to that of (the founder of the Sri Matham) Sri Nigamantha Maha Desikar and more than all, the eminent position which he occupied in the hearts of every one of his colleagues in the Maharaja’s Sanskrit College and the object of veneration and profound love of his fellow disciples numbering several thousands, in Mysore, Rayalaseema, Hyderabad State, in Ayodhya, Rewa, Baroda, Gujarat, Haridwar and in South India, etc., persuaded Srimad Acharya to accept the succession to the Brahmatantra Parakala Mutt. His Highness, feeling highly gratified that a great responsibility had been lifted off his shoulders, by the Acharya’s acceptance, made deep pranamam and clothed him with a pair of laced shawls and offered plates of flowers, fruits, suddhivilya, etc. Srimad Acharya in return garlanded His Highness with his own hands and handed bouquet and bestowed phalamantrikshate. His Highness having then taken leave of the Acharya Swami and departed, the Durbar Bakshi conducted the Acharya to the mena in front of the southern gate “Kudure Bagilu”. Sri Acharya Swami, escorted as before, came to the Mutt, had darshan of Sri Hayagreeva, proceeded to the Brindavanams, behind, performed Sevas there and emerging from the Sri Mutt was escorted back to his “Tirumaligai”.

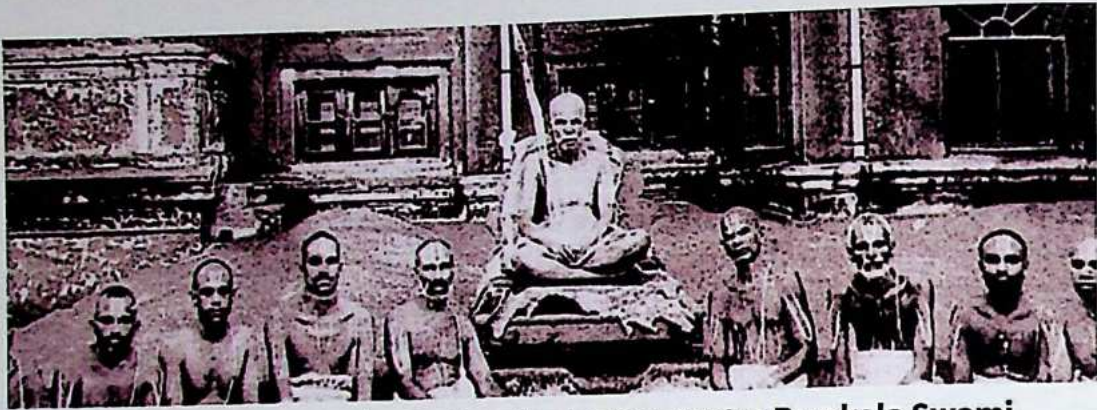
10th October 1925.—“Turiyashrama Sweekaram”™ by Sriman Atmakur Rangacharya Swami with all formalities.

INSTALLATION OF 33RD JEER

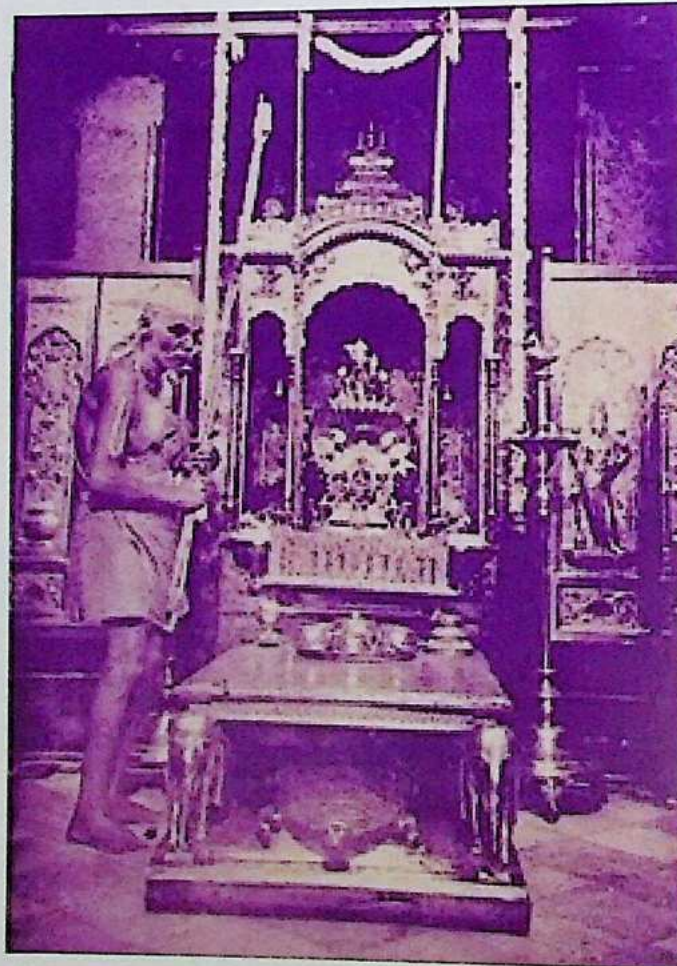
15th October 1925.—Arrival of His Highness the 'Maharaja in State at the Mutt at 11:30 AM. His Holiness had taken his seat on an asanam (in the spot where he sits as Adhyaksha of the Vidwat Sabha and Asthanadhipathi for conducting "Panchashanti" on the occasion of Chaturmasya Sankalpa) to receive the homage of the already assembled Dharmadhikaris, Mahavidwans, Ritwiks, Purohits, Josyas, etc., of the palace, the palace officials, arsu noblemen, representatives, government officials, leading citizens, merchants, advocates, members of the Municipal Council, etc., etc., and a vast host of disciples from far and near. His Highness the Maharaja having been received with customary maryadas by the Hon. Superintendent, the Mukhami of the Mutt and the leading officials, arsus, etc., with "Poornakumbham"TM and showers of choicest flowers, was conducted to Sri Swami. Having performed pranams, His Highness conducted the Swami to the silver Simhasanam (the official and ancient peetham of the Mutt). His Highness then took up his position at the pillar, and facing north in the direction of Sri Hayagriva in a deeply meditative posture, nodded his head to signify his command to the purohits and others to proceed with the Pattabhishekam. The purohits, with the utmost care and humility, circumspection, but with expedition brought out Lord Sri Lakshmi Hayagriva, Sri Lakshmi Narayana and Sri Venugopala in the golden peetham and placing them in a golden "Sahasradhra", held it over His Holiness' head and poured out the sacred water from the sanctified poornakumbham, while the prokshanam was being made with the recitation of Sri Purushasookta and other Vedic hymns. The "Abhishekam" having lasted ten minutes, the Deities were enthroned in the Mantap in the Sri Sannidhi.

His Holiness (now "Sri Lakshmi Hayagriva Divya Paduka Sevaka Srimad Abhinava Ranganatha Brahmatantra Parakala Maha Desikar" retreated to his former seat, conducted by His Highness the Maharaja, who now seated himself on the folded dsanam made up of a pair of laced Kashmir shawls. The entire assembly Rallapalli Anantha Krishna Sharma read the "Tanyan'of His Holiness, composed by him.

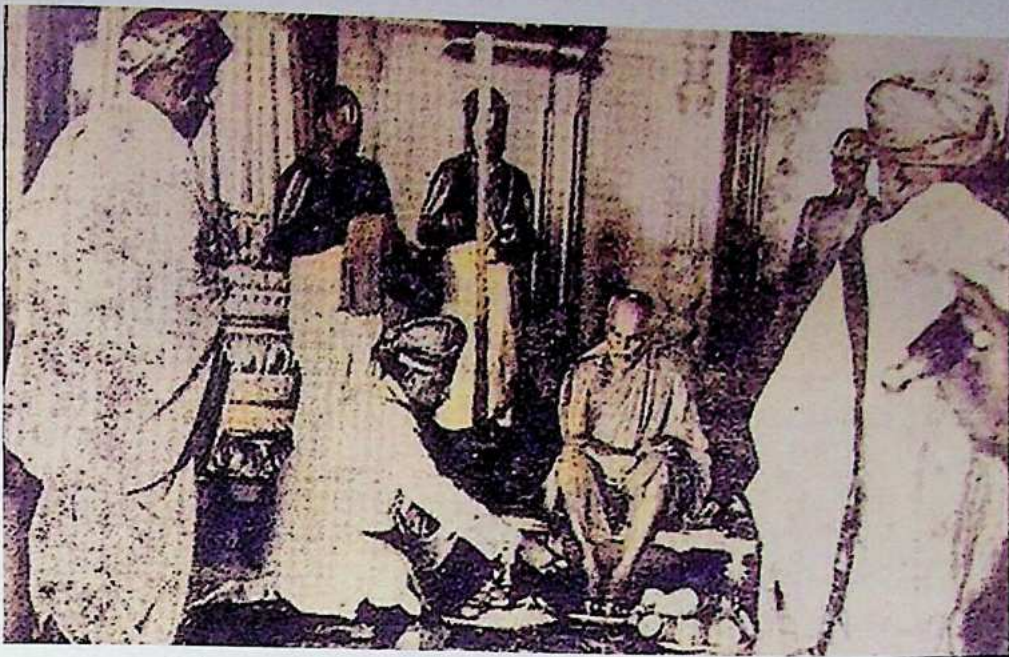
Srimad Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami



**Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami
at the Mysore Palace**



**Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami
at the Silver Mandapam**



Sriman Maharaja Sri Nalvadi Krishnaraja Wodeyar performs '*pada-puja*' to the *Rajaguru* Srimad Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami



Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami at the Mysore Palace



Sri Jayachamaraja Wodeyar performing '*pada-puja*' to the Royal guru

RESTORATION OF SATHYAGALA SITE

Sathyagala

16th May 1927.—As the result of the deliberations in the sabha from day to day, beginning from the “Tirunakshatram” celebration of His Holiness Sri Ranganatha Brahmastrana Parakalaswami it was decided to call in subscriptions from out of which a hall might be constructed in front of the Koormasanam adjoining the small sannidhi which had been raised around it, and make it suitable for lectures, kalakshepams, sabhas, for sevas like Sattumurai, etc. This was to be followed up by the installation of images of Sri Lakshmi Hayagriva and Sri Nigamantha Maha Desika, near the “Koor-masanam”™ and conducting utsavams on every Sravana nakshatram and special utsavam on the first Sravanam day after Sri Vairamudi Utsavam at Melukote. In connection with the last, it was resolved that the extension to the building was to serve the purpose of conducting lectures on the works of Sri Nigamantha Desika in both Sanskrit and Tamil to enable those who would attend them, to integrate these teachings in daily practices and observances and manner of speech and consistently carrying out the principle of repairing and keeping fit the “Divyadeshams” enjoined on the Srivaishnava Acharyas. His Holiness gave the lead to start collection of subscriptions by making a contribution of Rupees 2,000. Out of this and subsequent collections, it became possible to purchase landed properties, out of the incomes of which the objects conceived above were to be achieved. Since then the Madras Hindu Religious Endowment Board has thought it fit to obtain the consent of His Holiness to his gracious acceptance of the position of Chief Trustee of the Sri “Gadadhara Swami” and Sri Varadaraja Swami temples at Satyagalam. The former stands on the Gaviraya hill and the image is also known as “Sri Chaturbhuja Rama”. [Paragraphs 3, 4, and 5 (a) and (5), (c) (under the head “Modifications” of the proceedings of the Board of Commissioners for Hindu Religious Endowments, Madras, O.A. No. 393 of 1937, embodying Board’s Order No. 244 dated 14-2-1938,]

VISITORS FROM EUROPE

13th December 1927.—Visit of Herr Rudolf Otto of Marburg and Herr J. N. Heinrich Frick. Interview with His Holiness to acquaint himself with the tenets of Sri Ramanuja's philosophy directly from the occupant of His peetham and worshipper of Lord Sri Hayagriva, given to Him by Sri Saraswati, as tradition has it. The scholar was immensely pleased with His Holiness' elucidation of the system (in Sanskrit) which left him in no doubt. The great servant asked and got the Swami's own portrait that it might adorn the walls of the University of Marburg and begged that the image, in silver, of Lord Sri Hayagriva Narayana (with Lakshmi) be made and sent to the University to constitute one of the collections there. On his return from his travels, a letter acknowledging the gifts with thanks, on behalf of the University, was received in the Sri Mutt on 26-6-1931. The copy of the letter is given as here under

Dr, Rudolf Otto, Professor, Sybebrabe, Marburg
Marburg, the 10th of December 1930,

To

His Holiness, the Parakala swami,
Parakalamatha, Mysore.

Your Highness,

In the name of the University of Marburg and of the "Religionskundliche Sammlung" we render our sincerest thanks to you for the generous and beautiful gifts of the fine silver image of Hayagriva-Narayana and of your own portrait, which you have sent to our collection. They give us a deep impression of the noble symbolism of Indian religion and of the personality of one of its most important representatives and patriarchs. They help us, to show to our students, how religion expresses itself in India in refined symbols as well as in noble human characters. It is our sincere wish, to introduce our students into the rich spiritual life and culture of Indian as well as other Asiatic religions. And we beg to recommend our collection to your further interest for this purpose.

With due reverence,

The Directors of the Religious Collection of Marburg:

© Seal of Religionskundliche Sammlung

Der Universitat Marburg

Der Kurator, Der Universitat Marburg:

{Sd.) GEHEIMER OBERREGIFRUNGARAT.

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INSTALLATION OF SRI DESIKA IDOL AT SATHYAGALA

On 20th March 1929 evening, complying with the request of the people, His Holiness with the Deities went in procession through the streets of Satyagalam, to witness which citizens from Kollegal also had thronged. The Satyagalam camp had the look of an army of worshippers who vied with each other in offering their homage to the deities and to the Acharya Swami. (In most of the functions connected with the Jeernoddharam at Sri Varadarajaswami's temple in Satyagalam Sri Assori Raj Iyengar figured most prominently, taking the leading part even from the moment that the sabha was launched forth.) At 7 o'clock in the evening the initial ceremony relating to the sanctification of the Mantap and the Koormasana Jeernoddharanam by installing Sri Vedantadesikar's Vigraham over it, namely, "Ankurarpanam"TM was gone through.

21st March 1929.—At 12 o'clock noon the "pratishtha" of Sri Desikar and the mantap was duly solemnised in the midst of a large assembly gathered there. After the consecration Sri Hayagriva had "Dolotsavam" in the Mutt's golden cradle. At the Dolotsavam Sri Natarajaiya, Sangita Vidwan, son of Sri Mallappa, President of the Kollegal Taluk Board, gave a brilliant performance in vocal music by way of seva to Sri Hayagriva, which was extolled by the audience. Sri Assoori Raj Iyengar had 'Sevartha' done at his expense. Before the Dolotsavam, a procession of the silver image of Srimad Abhinava Hayagriva (installed in the Mutt by His Holiness) Sri Bhashyakarar and Sri Vedanta Desikar in the "Prakara" of the temple.

Having thus recalled history by this Jeernoddharanam, His Holiness established a spiritual link between South Tamil Nadu and Melnad (Mysore) country, which future generations may strengthen and develop further. That hope is justified by the fact that, soon after, the Madras Government took adequate measures to the proper conduct of the services by authorising the Hindu Religious Endowments Board to appoint trustees to supervise the temple, one permanent trustee being the "Mathadhipathi of the Sri Parakalaswami Mutt in Mysore and his successors in that office from time to time" in the Board's Order No. 791 dated 31st of July, the year 1931 formulating a "Scheme". During the period intervening between the middle of March 1927 and now, exactly 24 months since the meeting at Krishnapur of the "Satyamangalatirthamrita Varshini Sabha", and with the start made by His Holiness Sri Swamiji by the gift of Rs. 2,000 the Sabha had been able with subscriptions to construct a spacious mantap, in front of the shrine containing the Koormasanam at the spot where Sri Nigamantha Mahadesikar had conducted his kalakshepam for twelve years. His Holiness had now been invited to throw open this hall and to install the sanctified image of Sri Vedanta Desikar on the Peetham itself. It was a part of the "Jeernoddharam" of the Divyadeshas which was incumbent on the Vaishnava Acharyas that His

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Holiness wished to accomplish as far as it lay in his power. This was the first of such acts that His Holiness accomplished after two years of its inception.

Notes from records:

[Other similar projects carried out by His Holiness were the repairs and new extensions to the old Sri Mutts at

1. Tirumalai Hills.
2. Magadi (the place where Sri Periyaparakala Swami dwelt (in his poor-vashram).
3. Melukote.

4, At Dhanushkoti, Sri Pattanna Thathacharyar, on 30-10-1939 handed over to the Sri Mutt Sri Rama's temple, himself being allowed to act as the Agent during his lifetime (through a settlement deed),

7. In the State of Hyderabad, lying within the Estate of Sri Sivaraja Bahadur, the temple of Anjanagiri Sri Balaji and the village (Agrahar) Shapoor, was granted to Sri Mutt in perpetuity (the "Muttavalli") by the Honourable Sri Raja Dharmakuran Bahadur Asaf Jhahi, The property since then is being administered by an agent for the benefit of the temple's services, His Holiness Srimad Abhinava Rangandtha Swamiji's great grandfather Sri Appalachar received it as a gift (Makhta) from Raja Sri Chandu Lal, the celebrated minister of Hyderabad, in a Sanad, for lighting the perpetual lamp and conduct Nivedana, Utsavams, etc., in Hizira 1238.

DR. S. RADHAKRISHNAN AT PHILOSOPHICAL CONFERENCE

15th November 1929.—To implement further the work of Jeernoddhar-am of "Koormasanam" at Satyagala, His. Holiness proposed to himself the establishment of a sabha called "Vedanta Desika Vihara Sabha" for furthering the work of Sri Vedanta Deshika (started six centuries ago) in a manner suited to modern conditions, and as a first step towards it deposited in the District Treasury of Mysore (being the accumulated Rs.10188 amount of the Dharmadravya, sambhavanas, etc., offered to His Holiness since his accession to Sri Parakala Mutt Gadi) the sum of Rs. 7,600 plus another amount of Rs. 2,400 making it a round sum of Rs. 10,000 having obtained previously the approval of His Highness the Maharaja on 20-9-1929 (1005 dated 21-9-1929) and G.O. No. 832-4 Muz. 96-29-2 dated 22-10-1929,

16th December 1929.—His Holiness Sri Swamiji sent through Sri V. Subrahmanya Iyer, retired Registrar of the Mysore University, a portrait of His Holiness as well as a silver image of Sri Hayagriva and slokas (in Devanagari script) composed by way of blessings to the "Universal Religious Confer-

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ence" convened by Professor Rudolf Otto of Marburg University, as desired by him. The Slokas were printed in Bangalore and got here and Sent via Madras to the Professor.

9th December 1932:—Indian Philosophical Conference at the Jaganmohan Palace,

21st December 1932.—Sri N. Subramanya Aiyar, 'Retired Senior Dewan Peshkar of Travancore, who was one of the delegates to the Philosophical Conference mentioned above, obtained darshan of His Holiness at 2-30 P.M. and having submitted to the consideration of His Holiness his own views regarding the need for propaganda to foster the religious sense amongst modern Indians, obtained His Holiness' views about the ways and means to that end and also discussed several topics relating to Vedanta and allied subjects, expressed his gratitude to His Holiness for the illuminating address he gave and retired with the phalamantrikshate and blessings conferred by His Holiness.

An hour later, Dr. Sir S. Radhakrishnan, Vice Chancellor of the Andhra University and President of the Conference, turned up for seva of His Holiness and submitted a full report of its deliberations and resolutions, the trend of the discussions, and the proceedings in general, and obtained His Holiness' views on the same and took leave after being blessed with phalamantrakshate.

RESTORATION OF SILVER MANTAPAM OF THE MUTT

16th November 1936.—Preliminaries in connection with jeernoddharam and renovation of the silver mantap enshrining the Deities in the Mutt, the renovation being carried out in the Palace by the most skilled artisans and engineers under the direct supervision of officials instructed to carry out the commands of His Highness the Maharaja, with occasional supervision by Mahavidwan Dharmadhikari Sri Tiruvallur Srinivasaraghavachariar, Honorary Superintendent, under instructions of His Holiness Sri Swamiji. Along with the Pratishtha Mahotsavam of the mantap the following were also consecrated: Sri Lakshmi Hayagriva image prepared in Tirupati, Sri Nigamantha Mahadeshikar, Sri Nayanacharyar, Sri Periya Brahma tantra Swatantra Swami, Sri Vageesha Brahmatantra Parakalaswami, silver image of Sri Sudarshan Alwar, Golden Sathari of Sri Hayargiva Sannidhi. The agamic ceremonies were conducted by Sri Annaswami Bhattar and Sri Lakshmi Kantha Bhattar of Kalale, Sabhinugna, Rakshabandhan of the Acharyas, Ankurapanam and Kalasha Sthapanam.

CONTINUED

17th November 1936.—Vasthu Kalasha Stapanam, Vastuhoma. Paryagnikarana, Panchagavya Prokshana, Chiydhivisa, Jaladhivisa, Nayanonmilanam, Saptadasha Kalasha Sthapanam, Manonmana Prayaschittam, Dhanyadhivisa, Shayyadhivisa and Agnipratishtha.

18th November 1936.—Tatvahoma, Tatvanyasa, Yantranyasa, Shantihoma, Poornahuti.

19th November 1936.—Kumbhodvasana, Palikod vasana, Kumbhaprokshana, Danapanchaka for propitiation of Surya, Rahu, Rajapanchaka.

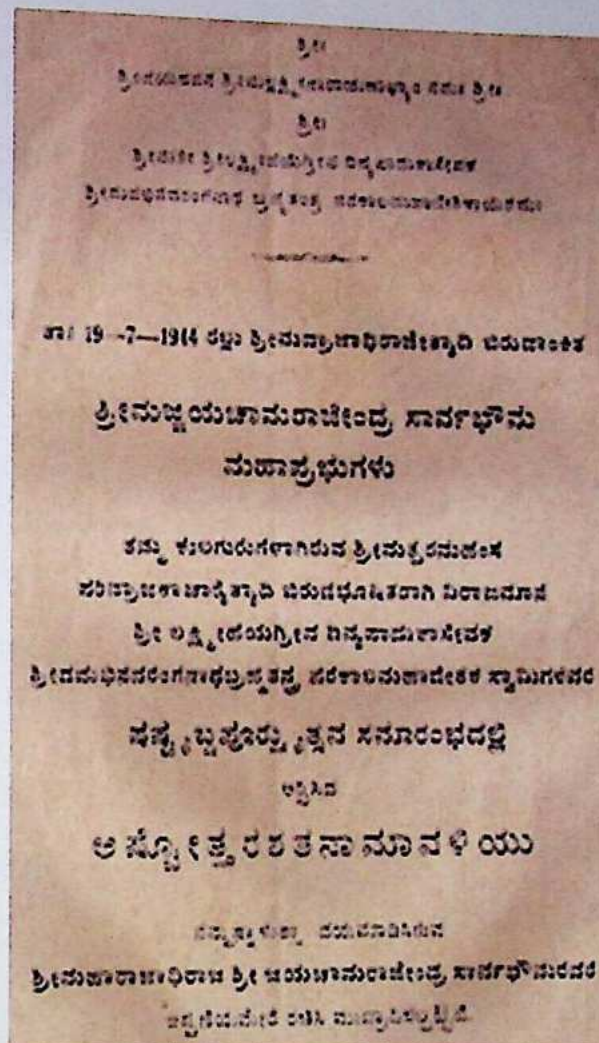
Recitations of Sri Rig, Yajus and Samavedas, Sri bhashya, Srimad Ramayana, Srimad Bhagavadgita, Srimad Bhagavatha, Srimad Vishnupurana, Srimad Prabhandha, Srimad Bhagavadvishaya, Srimad Githa Bhashya, Srimad Mantrārtha, Srimad Shastra Bhashya, Srimad Paduka Sahasraparayanams. Consecration of the mantap in the presence of a large and distinguished gathering and public. The Bhagavath Aradhanam having taken place in the Kalkshepa Kootam, His Holiness arrived at the Sannidhi at about 9-15 A.M. having the Kumbha Prokshanam performed in the Yagashala for the consecrated images mentioned above. His Holiness having the Kumbha prokshanam of the mantap performed, himself installed the deities exactly at the auspicious minute and performed Mangalarathi and conferred tirtham on the members of the great assembly and held an Asthanam. After receiving the pranams of the thousands of the gathering His Holiness bade them all sit down. Recitations of the Vedathrayam followed and Swasthivachanam and Raja were duly uttered. The audience had gandha, garlands, timboolam and dakshina served on it. With the bestowal of phalamantradkshate on the chief members of the assemblage His Holiness broke up the Asthanam and retired for his Madhyanhikam and Ijyaradhanam, subordinate Judge, Bezawada (Vijayawada), accompanied by whole family obtained darshan and blessings of His Holiness.

22nd August 1938.—At the instance of Sri V. V. Srinivasa Iyengar, Advocate, Madras, Sriman Ayya Krishna Tatacharya swami and others, the 6th Centenary celebration of "Sri Ramanuja Dayapathram", a festival on a grand scale, had been organized to take place for ten days beginning from 18-8-1938 and concluding on 28-8-1938.

DEMISE OF SRI KRISHNARAJA WODEYAR IV

3rd August 1940. At 9 o'clock in the night the Great 'Rajarshi' of modern times started on his journey to Paramapadam. Three hours before the fateful event, the condition of the monarch having become known to His Holiness who was engaged at worship in the sannidhi, in accordance with a prayer previously made by His Highness, His Holiness the Swamiji offered Bharatpanam on behalf of the dying monarch to Lord Sri Hayagriva and Sri Lakshminarayana and caused the fact to be communicated to His Highness to offer him peace in his last journey. During his short life, the great ruler had not only built for himself a niche in the heart of every one of his subjects but commanded the love, esteem and reverence of every considerable person in the international world. A thoroughly constitutional monarch, he was as much full of compassion to the toiling masses as he was dear to his immediate servitors, ever engaged in conceiving new projects, calculated to promote the economic, cultural and moral well-being of his subjects. By his search for truth and knowledge of the philosophical teachings of the Upanishads, he had come to be ranked among the Rajarshis of ancient times His understanding of the arts, engineering, architecture and proficiency in music were as thorough as was his knowledge of modern constitutions. To his English friends of all grades he was a source of awe, reverence and inspiration. In every way, he was an ideal sovereign for all times and for all regions of the earth.

4th August 1940.—At 6-30 a.m. the rites in connection with the funeral commenced with the decorating of the temple which enshrined the great soul with Thomala, Niraji, Parivattam, Tulasi, Srigandh, Namam and Srichoornam, &c., sent by His Holiness and offering of the maryadas also from Sri Prasanna Krishnaswami's temple other maryadas sent by His Holiness having been reserved for the Srichoorna Paripalanam. The funeral procession started at about 9 a.m. headed by the heir-apparent to the Throne, Yuvaraja kumar Sri Jayachamaraja Wodeyar Bahadur, followed by the Diwan, the Members of Council, the Heads of all the Departments, the Private Secretary, European officials, the Palace officials and thousands of citizens, the route being lined by the men, women and children with floods of tears wetting their clothes. So popular and beloved was he amongst all classes of his people. By 6 o'clock the obsequies for the day were concluded.



**Sri Jayachamarajendra Wodeyar's Own Composition
on the 70th Birthday of the Rajaguru**



Receiving the President of India at Sri Parakala Mutt

VEDANTA DESIKA VIHARA SABHA

19th August 1948.—His Excellency Sri C. Rajagopalachari, Governor-General of India, to-day received blessings with phalamantrakshate and garland conferred upon him by His Holiness and sent through Srikaryakartha and Mukhami of the Sri Mutt in the "Lalitha Mahal"* where he was lodged, as His Excellency felt indisposed and could not be present, as he had originally sent word that he would, to pay his homage to His Holiness in person.

C. Ramanuja Aiyangar, M.A., L.T., Principal, Maharaja's Sanskrit College (Secretary). The late Gurusevasakta Srīman Dharmadhikari Tiruvallur Srinivasa Raghavacharyar as "Honorary Superintendent" was extremely helpful to His Holiness in trying to realise many of the aspirations of Sri Swamiji towards enlarging the sphere of the activities of the institution :—

1, By starting the "Vedanta Desika Vihara Sabha".

2. By opening of a Vidyasakha in the Mutt—

(a) to give such training to the pundit students as will fit them to undertake missionary work of a character which will help preserve the orthodox faith without coming into conflict with the present advance of modern ideas in the spiritual field;

(4) to start similar institutions in places like Kanchipuram and provide recurring monthly and annual grants to them;

(c) to educate and train the younger scholars to study the shastras, to recite the Vedas and the Divyaprabandhams, to help as purohīts versed in "Poorva and Aparā Prayogams" and thus help the community at large in the performance of sacred rites and to serve as a "Gurukula" under the personal supervision of His Holiness;

(d) to grant some aid to students of High Schools and Colleges—irrespective of caste—in the shape of grants to institutions like the "Andhalaya", the "Vidyodaya Sabha", "Vedanta Desika Grantha Pracharini Sabha", the "Ubhaya Vedanta Pravarthana Sabha" Melkote), etc. ;

(6) to grant "pādiēs" to students of all castes, to students coming from outside, and to those who are studying in the Sanskrit Colleges and to establish "Sakha mutts" like those at Bangalore, Magadi, Kanchipuram, Ramanathapuram, Sathyagala, Allahabad etc.

7. to acquire Sannidhis for worship by agents appointed by the Sri Mutt at Srirangam, Dhanushkoti, Alwar, Tirunagari, Tirukkurangudi, Fateh Darwaza (Hyderabad), Shahpur (Mahabubnagar District, Hyderabad), etc.;

(g) to help publish reprints of great works like:—

(i) Sri Parakala Yatindra Granthamala Series (Telugu characters, edited and published by Sri P. B. Annangar Achariyar of Sri Kanchi),

of an institution that spread spirituality and *Sanatana dharma*. Then Maharaja of Mysore – His Royal Highness Sri Krishna Raja Wodeyar – IV (popularly known as Nalwadi Krishna Raja Wodeyar) and the first President of India, Dr. Rajendra Prasad paid visits to the mutt, soon after independence.

The beginning of an era stems from the end of another. Thus ended the grandeur and splendour of royal patronage of the mutt with the dawn of Independent Indian Republic. In 1947, when the royalty was divested of its glory through Land Reforms, the entire property and possessions of the mutt passed on to the hands of the state government which allowed only a paltry grant to mutt. Since then, the mutt and associated staff had to learn to survive modestly on voluntary donations of disciples and well wishers.

H.H. Sri Abhinava Ranganatha Swami was instrumental in uplifting Parakala Mutt branches at Tirupati, Bangalore, Prayag Raj, Srirangam and Badrinath. Sriman Kotikannikadanam Krishna Tatacharya has composed a wonderful work on this great Acharya titled *Navyarangastuti*.

He adorned the peetham for a period of 41 years till 1966 CE.

Jeer 34: Srimad Abhinava Srinivasa Brahmatantra Swatantra Parakala Swami (1967–1971 CE)

Sri Abhinava Srinivasa Swami succeeded Sri Abhinava Ranganatha Parakala Swami in 1967 CE. Previously known as Sri Kasturi Srinivasa Rangacharya, he was born in Mysore in Jaya samvastara, month of Kartika as the eldest son of Mahavidwan Sri Kasturi Rangacharya.

Graduating from Sanskrit college, Mysore in *samanya shastras*, *tarka* and *Vedanta*, he studied *agamas* under Lakshmipuram Srinivasacharya, who was a disciple of his father. He served as *Srikaryakartha*, and instrumental in educating and arranging for temple worship at several places according to *pancharatra agamas* and. He also arranged successfully the *digvijaya yatra* of his Acharya. He performed *managalashashnams* at several holy shrines in Andhra Pradesh and Karnataka.

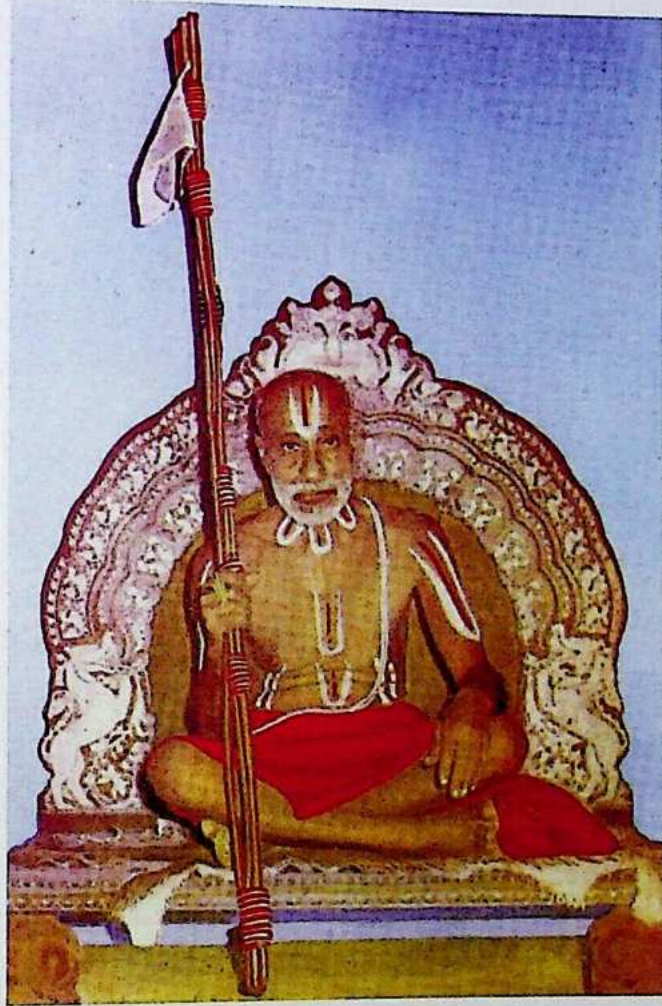
He adorned the peetham for 5 years till 1971 CE.

Jeer 35: Sri Abhinava Ramanuja Brahmatantra Swatantra Parakala Swami (1971–1992 CE)

Sri Abhinava Ramanuja Swami was born in Chikballapur on September 14, 1917 to a pious couple Sri. Tirumalai Rangachari and Srimathi Chinnammal, daughter of Sri Nallan Chakravarti Anantacharya. His maternal lineage belongs to 29th Jeer of Parakala Mutt. Named as Anantacharya, he studied *Vedas*, Sanskrit and traditional rituals under Tirumala Krishnamachari and *Panchasamskaram* under Sri Abhinava Ranganatha Parakala Swami. He got titles like *Veda Vidwan* and *Shastra Vidwan* in competitions held in Mysore. He was married at a very young age and continued performing pujas at the mutt. He also completed his *Sri Bhashyam* and granta scriptural training under the tutelage of Acharya. Sri Sri Gopala Desika Yatindra Mahadesika and Vallipuram Madhava Charya and U. V Varadacharya etc are



श्रीकृष्णब्रह्मतन्त्राभिदकलिमथनाल्लब्ध चक्राङ्गभाष्यम् नव्य श्रीरङ्गनाथे कलिअथनगुरावर्पितात्मीयभारम् ।
तदिक्षालब्धतुर्यं हनवदनपदत्राणसेवाधुरीणं ध्ययेयं ब्रह्मतन्त्रं कलिमथनगुरुं श्रीनिवासं नवीनम् ॥
श्रीमल्लक्ष्मी हयग्रीव पदुका सीवकोवपी । जीयान्नव्य श्रीनिवास परकाल गुरुत्तमः ॥



Sri Abhinava Srinivasa Brahmatantra Swatantra Parakala Swami
(1966-1971 CE)



नूतनश्रीरङ्गनाथाङ्घ्रिमपदकलिजिल्लब्ध चक्राङ्कनश्रीः त्रय्यन्त द्वन्द्वतत्त्वं तदनघवरं न्यस्तभारं यतीन्द्रात् ।
 प्रत्यग्र श्रीनिवासात् समधिगत तुरीयाश्रमं संश्रयामः नव्यं रामानुजाख्यं कलिमथनगुरुं ब्रह्मतन्त्रस्वलम् ॥
 श्रीलक्ष्मीहयास्य पादवरिष्यै कान्तमानस्सततम् । जयतु श्रीमदभिनवरामानुज संयमीन्द्र परकालः ॥



Sri Abhinava Ramanuja Brahmatantra Swatantra Parakala Swami
 (1971–1992 CE)

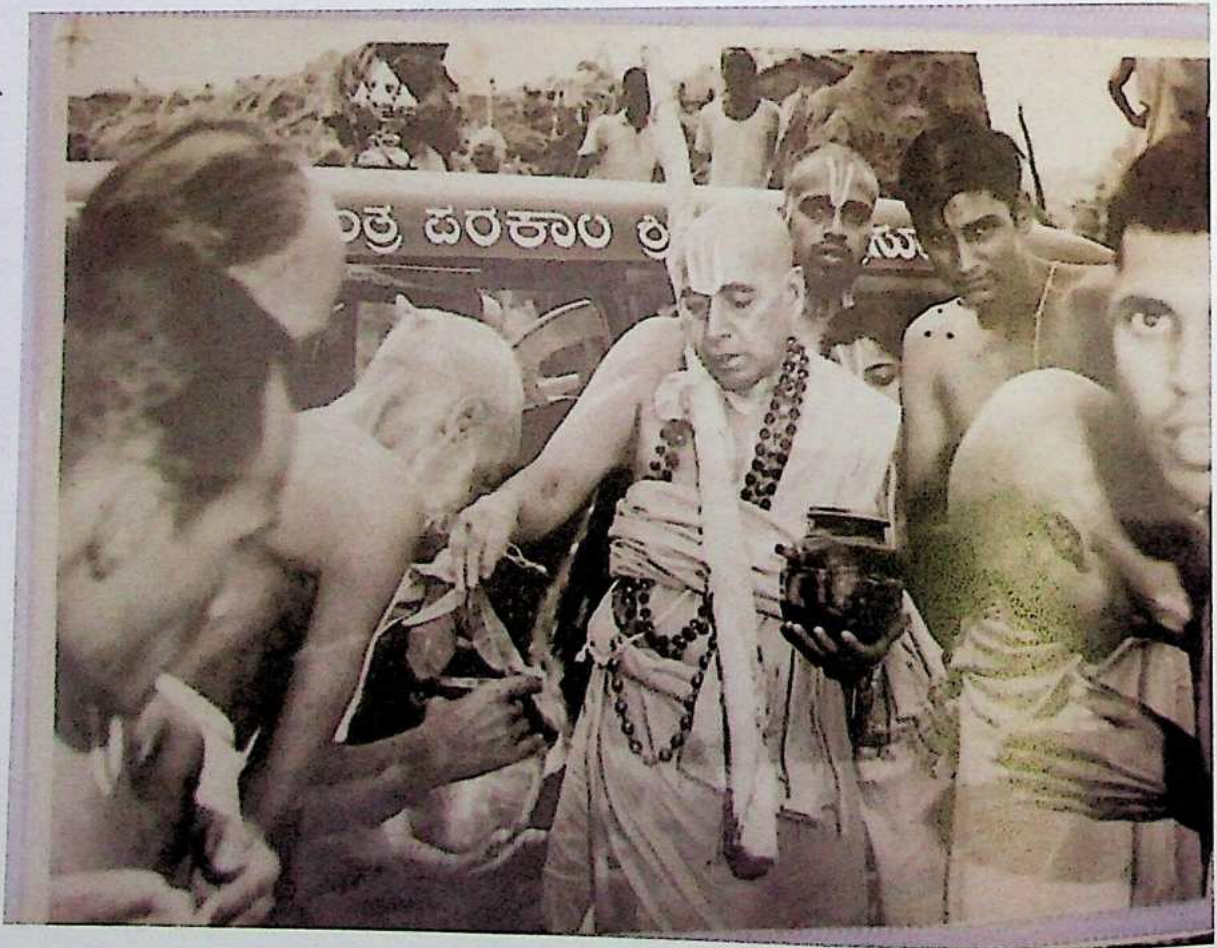


**SRI BRAMHATANTRA SWATANTRA PARAKALA MUTT,
Mysore.**

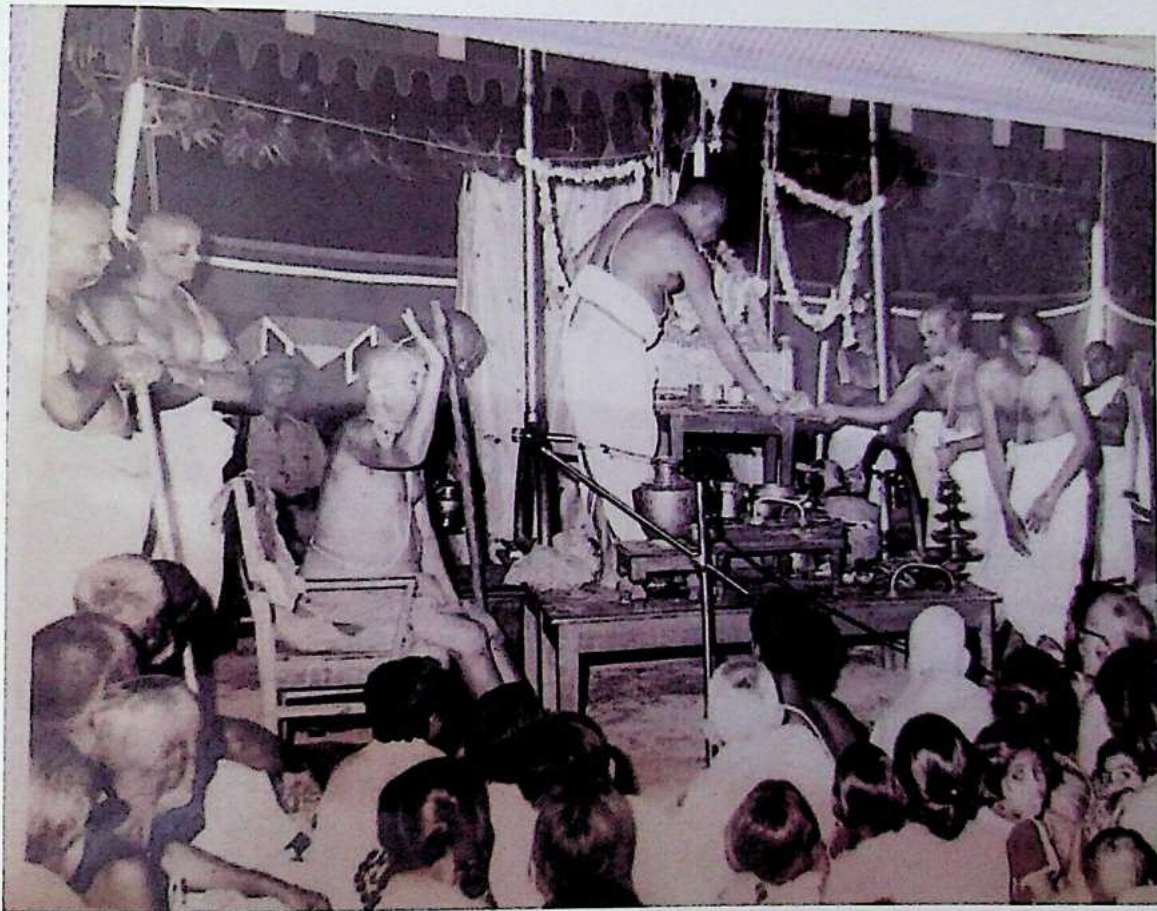
His Holiness Sri Parakala Swamiji of Sri Brahmatantra Swatantra Parakala Mutt, Mysore, has great pleasure in introducing the members of International Society of Krishna Consciousness as genuine Vaishnava Bhaktas of Sanatana Dharma. They follow the Vaishnava Sampradaya. They do trikala sandhy, Bhajan, Keertana Mantagapa and other Deekshavidhies of Sanyasa Ashram. They are spreading the cult of Krishna Consciousness visiting many places of importance and pilgrim centres. They have become almost part and parcel of Hindu culture. It is really praiseworthy that these Bhagavatas are propagating the essential features of Vaishnava Sampradayam, and Krishna Consciousness is attracting the attention of the masses in India.

His Holiness desires me to convey his good wishes and all success to the members of International Society of Krishna Consciousness in their great efforts of propagation in India.

Sd/- Hon. Superintendent,
Sri Prakala Mutt.



Images of Digvijaya Yatra in Deccan Region



Images of Jeer's Visit to Andhra Pradesh

also contemporaries for this *swamiji*. He had an opportunity to do *Tiruvavadhanam* of Hayagriva *murthi* for 12 years at the mutt. He also held Sanskrit teaching positions in Hassan, Chintamani and Vijayanagaram and translated and published several works from Sanskrit into Tamil, Telugu, Kannada and English.

In June 3, 1971, he was given *diksha* by Sri Abhinava Srinivasa Parakala Swami and became the pontiff and adorned the title Srimad Abhinava Ramanuja Brahmatnatra Swatantra Parakala Swami. Swami published several original publications such as *Brahma Sutra Vakhya Vivaranam*, *Gudantha Sangraha Darpanam*. He went on Vijaya Yatras in Tamilnadu, Andhra Pradesh, Karnataka and Maharastra regions and tried to renovate several mutt buildings and undertook new constructions. Acharya also added golden *kavacham*, golden *swing*, and chariot at Thoppal branch of the mutt. He administered the mutt for 21 years and he also inducted incoming Sri Abhinava Vageesha Brahmatantra Swami into *sanyasam*. Sri Rangapriya Mahadesikan was initiated into the fourth order of *sanyasam* by this Swami.

He adorned the peetham for a period of 21 years.

Jeer 36: Sri Abhinava Vageesha Brahmatantra Swatantra Parakala Swami (1992 CE till date)

The *purvashrama* name of current presiding 36th Jeer of Mutt was Srinivasacharya and he was born into a scholarly family in Bangalore. He was born on a *Varaha Jayanti* day under Revathi star. He is a life long practitioner of the faith and got his *mantra siddhi* at a very young age. He was mentored by Sri Abhinava Ranganatha Parakala Swami as a potential future acharya and he was also under the guidance of 35th Jeer Ramanuja Swami. He took over from Sri Ramanuja Swami because of his failing health. His *sanyasashram* was accepted in the presence of Abhinava Ramanuja Swami and Sri Rangapriya Swami of Bangalore.



श्रीमन्नूतन रङ्गनाथयतिराडाप्तात्मविद्यालयम् श्रीन्नूतन लक्ष्मणार्ययतिराट् संप्राप्त मोक्षाश्रमम् ।
 श्रीवासेन्द्र कटाक्ष सन्ततसुधा लक्ष्यात्म योगाब्जितम् श्रीमन्नूतनवागढीशयमिनं भक्त्याश्रयामो गुरुम् ॥
 नव्यवागीशयोगीन्द्रं हयस्यपदसेविनम् । ब्रह्मतन्त्रस्वतन्त्रार्यं भजाम स्वात्मसंपदम् ॥



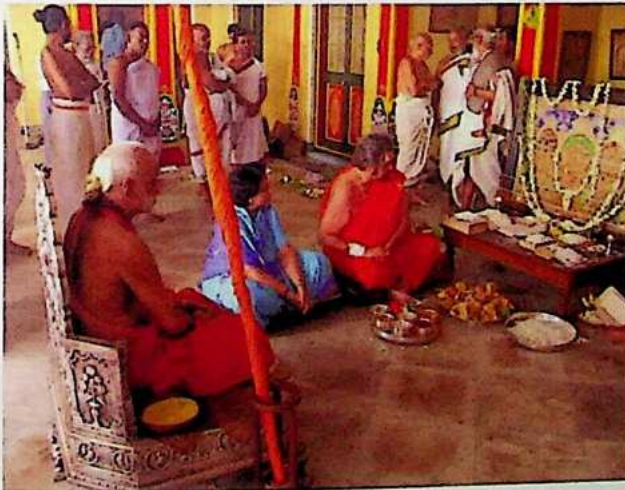
Sri Abhinava Vageesha Brahmatantra Swatantra Parakala Swami
 (1992–till date)

Srimad Abhinava Vageesha Brahmatantra Swatantra Parakala Swami, was coronated as the 36th Peethaadhhipati in 1992. His Holiness is an eminent disciple of the celebrated Srimad Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami (33rd Pontiff) having mastered all *Vishishtadvaitic* lore under his guidance. Swami successfully imbibed the rich and scholarly heritage of the mutt alongwith its daily routines supporting the acharyas at the level of day-to-day execution and spiritual pursuits. He has exemplary *mantra siddhi* and yogic perfection which is a laudable achievement. The octagenerian Acharya is still working incessantly to provide moral and spiritual guidance to tens and thousands of his disciples in India and abroad.

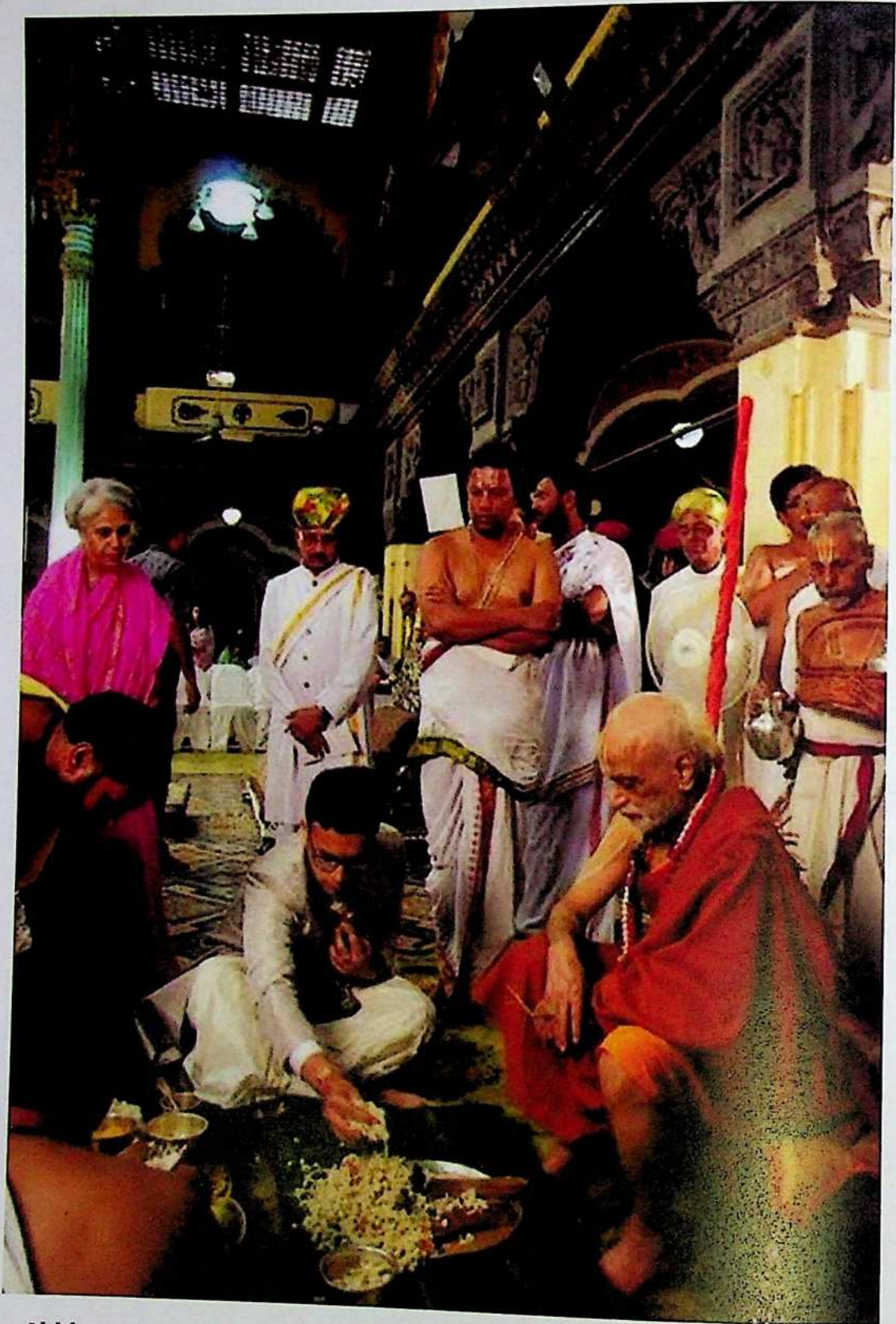
Ascending such a illustrious Mutt when its financial status was stooping to uncharted territories, His Holiness has been working incessantly to improve donations and contributions to mutt. Through his *sancharams*, *upanyasams* and working very closely with philanthrophists, His Holiness has drastically improved the financial status of the mutt in a very short period of time. With his blessings, volunteers and *bhaktas* have begun to come together from all over the world. Organizations such as Sri Vaishnava Seva Samithi has been working for the betterment of the mutt under the direct instructions of the Jeer.

On the birth centenary celebrations of 35th Jeer of the mutt and his immedicate predecessor, a souvenir "*Acharya Sambhavana*" was published at the initiative of Swami. The edition includes a segment in English on "*Rare Purvacharya Works*", along with details about *guruparampara*. A free translation of several *strotras* of Parakala mutt seers was also published in Telugu in 2012 in the name of "*Apoorva Strotra Kadambakam*" by the disciples of mutt in Dharmavaram, Anantapur District of Andhra Pradesh in 2013.

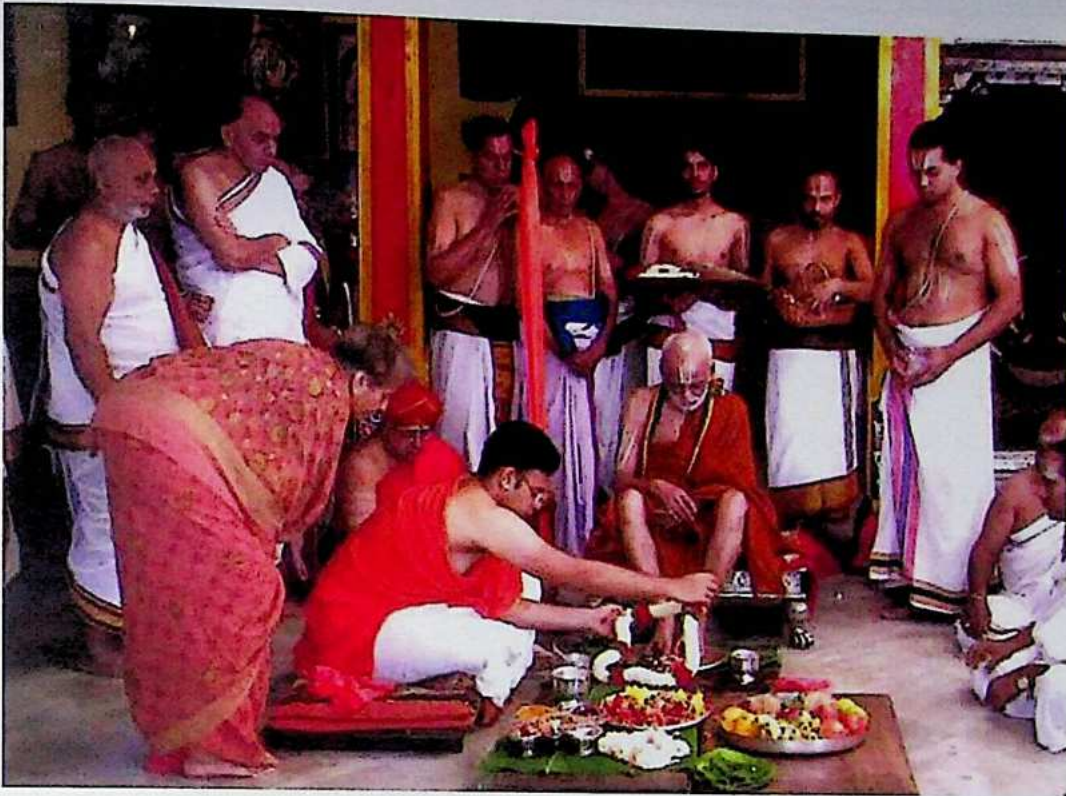
As a direct result of his tireless efforts, the mutt was able to successfully complete the construction of the "*Sri Lakshmi*



**Dr. Pramoda Devi Wadiyar and Sri Srikantadatta Narasimharaja Wadiyar
with Abhinava Vageesha Brahmatantra Swatantra Parakala Swami**



**Abhinava Vageesha Brahmatantra Swatantra Parakala Swami blessing
Sri Yaduveer Krishnadatta Chamaraja Wodeyar a day before he was
adopted as a legal heir by Smt. Pramoda Devi in 2015.**



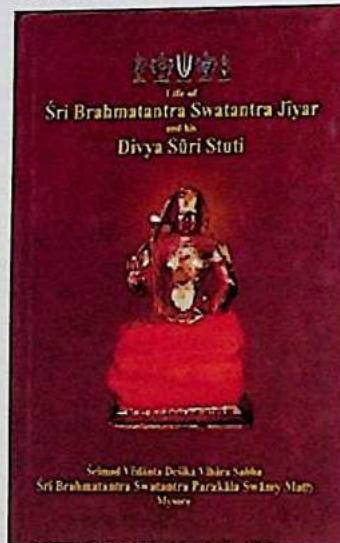
**Prince Yaduveer Krishnadatta Chamaraja Wodeyar with
Abhinava Vageesha Brahmatantra Swatantra Parakala Swami**



**Former Prime Minister H D Deve Gowda with
Abhinava Vageesha Brahmatantra Swatantra Parakala Swami**

Publications

A book in english titled “Life of Brahmatantra Swatantra Jîyar and his Divya Sûri Stuti” by Smt Chaitanya Sreentha and Sri Aviteeya Dixit was released by Srimad Abhinava Vāgeesha Brahmatantra Swatantra Parakāla Jîyar in 2013. The book has available account of the life of Brahmatantra Swatantra Jîyar-based on the Muvāyirappadi Guruparampara Prabhāvam, with available verses of Pannirāyirappadi Guruparampara Prabhāvam. and also outline of the history of the Mutt .



A multilingual centenary souvenir commemorating the tirunakshatram of SrimadAbhinava Brahmatantra Swantantra Parakala Swamy (35th Jeer) was also published with contributions from many eminent writers of the sampradayam in 2011.



A multilingual souvenier celebrating *shatabhisekham* of current swami Sri Abhinava Vageesha Brahmatantra Swatantra Swami (36th Jeer) was published in 2014 with contributions from many eminent writers and shishyas, which also includes dinacharya of the Acharya.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देविकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ वागीशप्रियः ॥

श्रीमदभिनव वागीश ब्रह्मतन्त्रस्वतन्त्र परकालस्वामिनां शताभिषेक महोत्सवः

ವಾಗೀಶಪ್ರಿಯಃ

ಶ್ರೀಮದಭಿನವ ವಾಗೀಶ ಬ್ರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ
ಶತಾಭಿಷೇಕಮಹೋತ್ಸವ

ವಾಗೀಶಪ್ರಿಯಃ

ಗ್ರೀಮತಪಿಢವ ವಾಗೀಶ ಪರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರ ಪರಕಾಲ ಸ್ವಾಮಿಯಿಢ್
ಗತಾಪಿಢೇಕ ಮಢೇಹಾತ್ಸವಮ

Vageeshapriya:

Shatabhisheka thirunakshatra celebrations of Srimadabhinava
Vageesha Brahmatantraswatantra Parakala Swamy

ವಾಗೀಶಪ್ರಿಯಃ

ಶ್ರೀಮದಭಿನವ ವಾಗೀಶ ಬ್ರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರ ಪರಕಾಲ ಸ್ವಾಮಿವಾರಿ
ಶತಾಭಿಷೇಕಮಹೋತ್ಸವಮು

Chaitra Revati
27-04-2014

Hayagreeva Samudaya Bhavanam". The building has a Kalyana Mandapam and a place for continuing *Vedic* Studies and mutt *kainkaryams* to Lord Lakshmi Hayagriva at Tirumala.

A detailed account on present pontiff's daily routine, current status of the mutt, progress made in expanding matham status globally and his vision for the future are covered in the next sections.

Praying for a Living Parampara...

Asceticism has been constituted into a final *ashrama* stage in the map of human life in our scriptures. It is a matter of consolation that even today we find so many great noble souls and spiritual masters who volunteered for that *ashrama* are endeavouring to promote learning of scriptures for spiritual revival. Though the mutt did not have accurate accounts and documentary evidence of its entire history, except a few inscriptions, in-house records cross references from literary works on the origin and growth, the disciplic succession has been maintained through some magnetic and stellar minds and devoted family *paramparas*. Many human institutions have tended, as if by some irresistible law, to deteriorate and degenerate. The Vaishnavite Mutts such as Sri Parakala Mutt and Sri Ahobila Mutt and Srimad Andavan Ashram have proved and established a vitality and strength sufficient to overcome turbulent and troubled times. Today, we are fortunate if we can ensure continuity of traditions. These institutions are in essence living and moving universities trying to preserve knowledge systems, whose importance gets valued only after they are lost. They may also be regarded as being great spiritual streams, taking their origin on some sacred peaks and receiving during their course of flow many tributaries making more and more for the breadth, depth and beauty of the great river.

While reading the brief snapshots of *guruparampara* who have during all these centuries sat on this pontifical throne, one wonders how many institutions have witnessed such a wonderful *dharmic* uninterrupted succession. It is a good fortune of all blessed souls to worship the very idol of Hayagriva which was worshipped centuries ago by the forebearers of Sri Vaishnavism. No institution can function effectively without increasing measures of adaptation to rapidly changing global mindset of society. Apart from travelling through the country, there are other modern methods of teaching and dissemination of wisdom. What is sorely needed at the present hour is to reach the mind of the rising generation and stimulate their interest in the vast and valuable spiritual treasures in Sri Vaishnava faith and philosophy, to get them contribute to the financial, human and technological resources of spiritual institutions, so that they can in turn enrich their souls in their search for salvation!



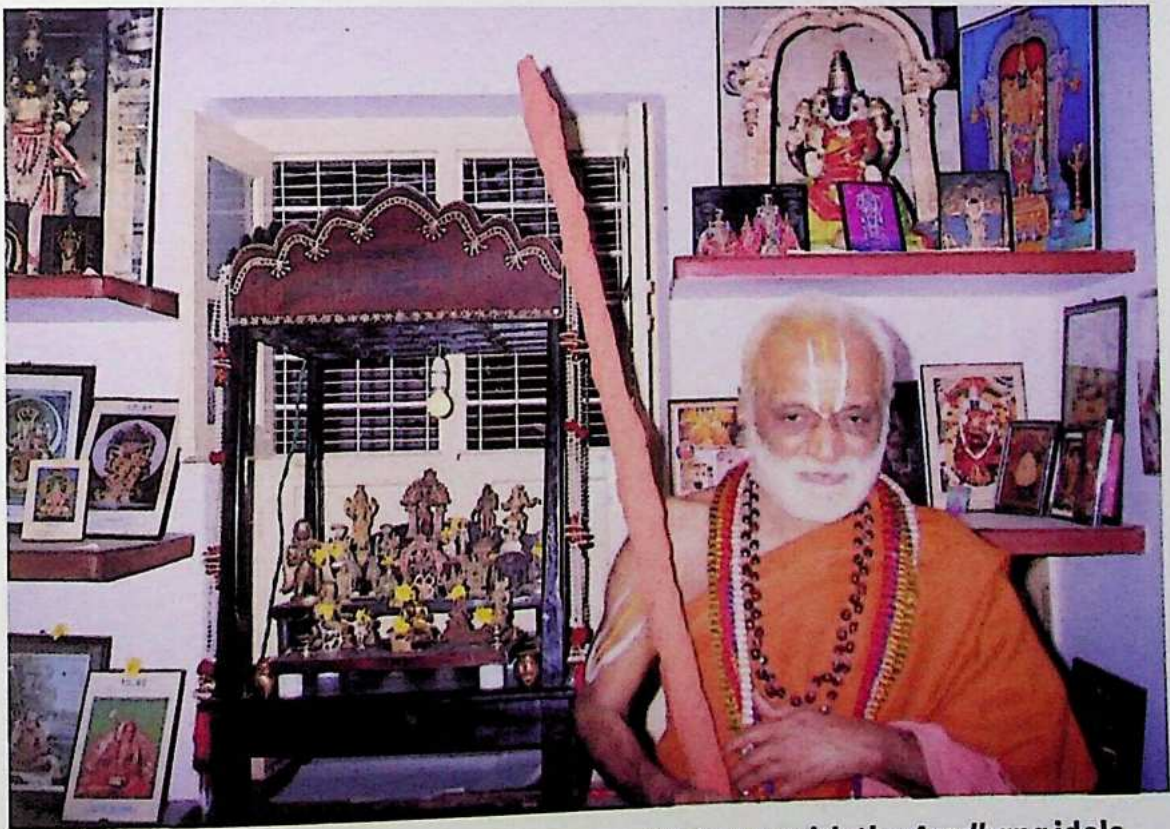
CHAPTER 5

A Day in the Life of Sri Parakala Swami

The *Pancharatra Agamas* constitute the most important texts of the Sri Vaishnava *Sampradaya* of Ramanuja. Composed of more than 200 texts; they are believed to have been compiled around the 3rd century BCE. According to these texts, *Panchakala Prakriya* is a five-fold religious duty of all Sri Vaishnavas. They are required to dedicate themselves to the service of Lord Vishnu all through the day. Thus, the day has been divided into five parts and a five-fold religious duty is prescribed to be observed. This is known as the *Panchakala Prakriya*. This daily routine includes 1. *abhigamana* or Morning Prayer, 2. *upadana* or collection of the requisite materials for worship, 3. *ijya* or formal worship of God, 4. *svadhyaya* or recitation and study of sacred texts, 5. *yoga* or contemplation on God.

Abhigamana

The first religious act which is performed in the morning is *abhigamana*. The literal meaning of the word is 'going towards God'. It implies that a practitioner, completing bath and morning prayer should enter the place of worship, either in a temple or in one's own home, offer either a formal worship to God or recite the prayer after duly prostrating before the God. It is customary among the Sri Vaishnavas to recite the *Saranagati gadya* composed by Ramanuja at this time, since it contains essential features of self-surrender. The main object of this



Main idols in the *Sanctum Sanctorum* and Acharya with the *Aradhana* idols

simple religious act in the morning time is to seek the grace of God for carrying out successfully the rest of the divine services during the day.

Upadana

The second duty is *upadana* which means collection of flowers, fruits and requisite materials needed for the worship. This time of the day known as *upadana*, which follows immediately after *abhigamana*, is most appropriate for acquiring not merely the fruits and flowers but other food items including money needed for buying required provisions.

Ijya

Ijya is the third and most important religious duty. It refers to the actual worship of God. It is known as *Bhagavad yaga* in *Pancharatra Samhitas*. The ritual worship of the Lord at the altar. It consists of offering services to the Lord in the framework of what is known as the “five thrones” (*pancha-asana*) –

mantra-asana – invocation and welcoming offerings

snana-asana – ceremonial bath (*abhishekam*)

alankara-asanam – dressing and decorating the icon

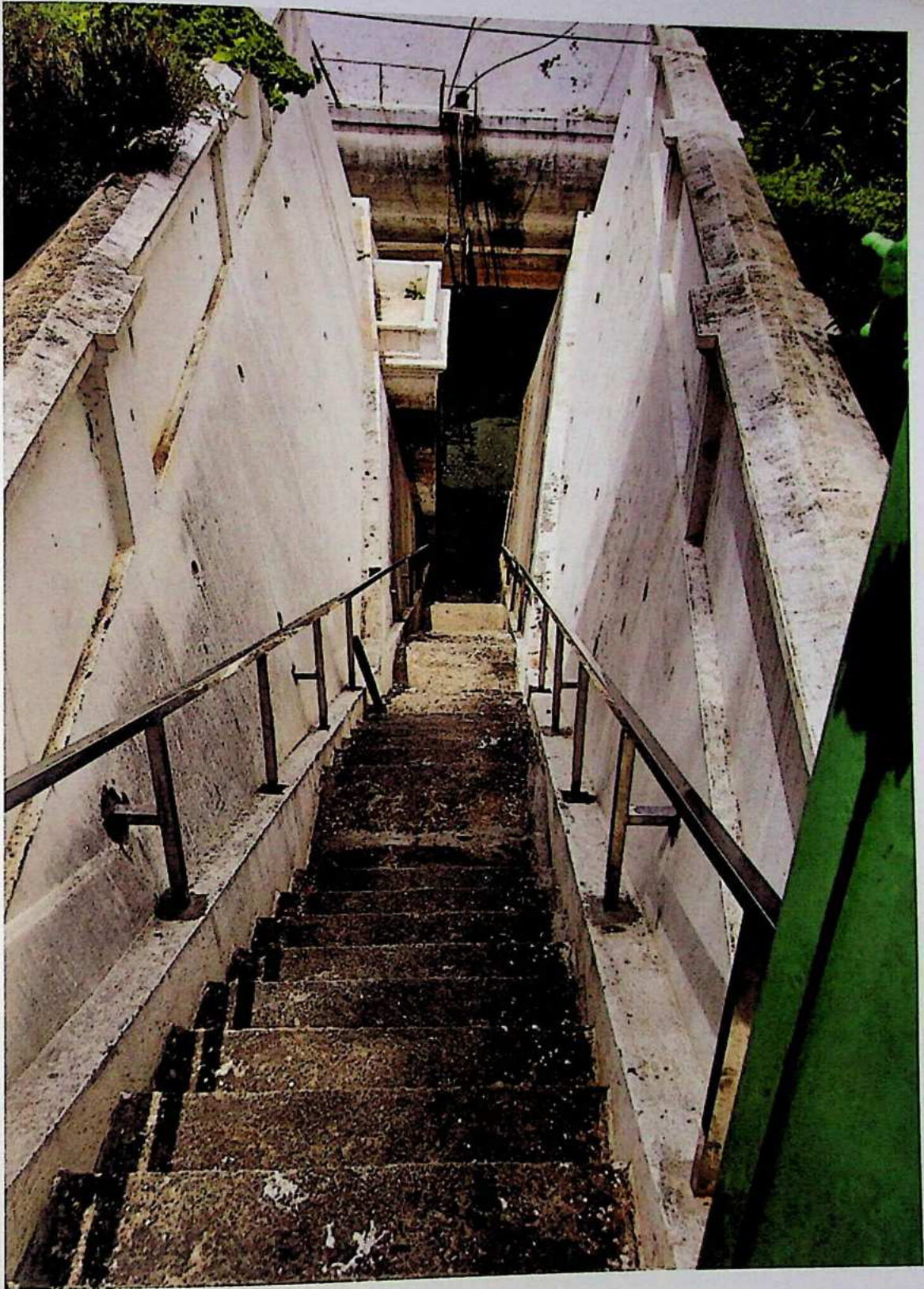
bhojya-asana – offering of foodstuffs

punar-mantra-asana – chanting of hymns in Sanskrit, Tamil

paryankasanam – (at night) when the Lord is laid to rest.

Svadyaya

The fourth religious duty is *svadyaya* which means the study of the sacred texts. The long interval that exists between the conclusion of the midday rituals and sunset is to be utilised by engaging oneself in useful activities. In the case of a devout Vaishnava, the best way of spending the time is to engage himself in reading the sacred works. If one is not competent to do it, he may listen to discourses given by others on the subject.



Pushkarini in the Parakala Mutt

Yoga

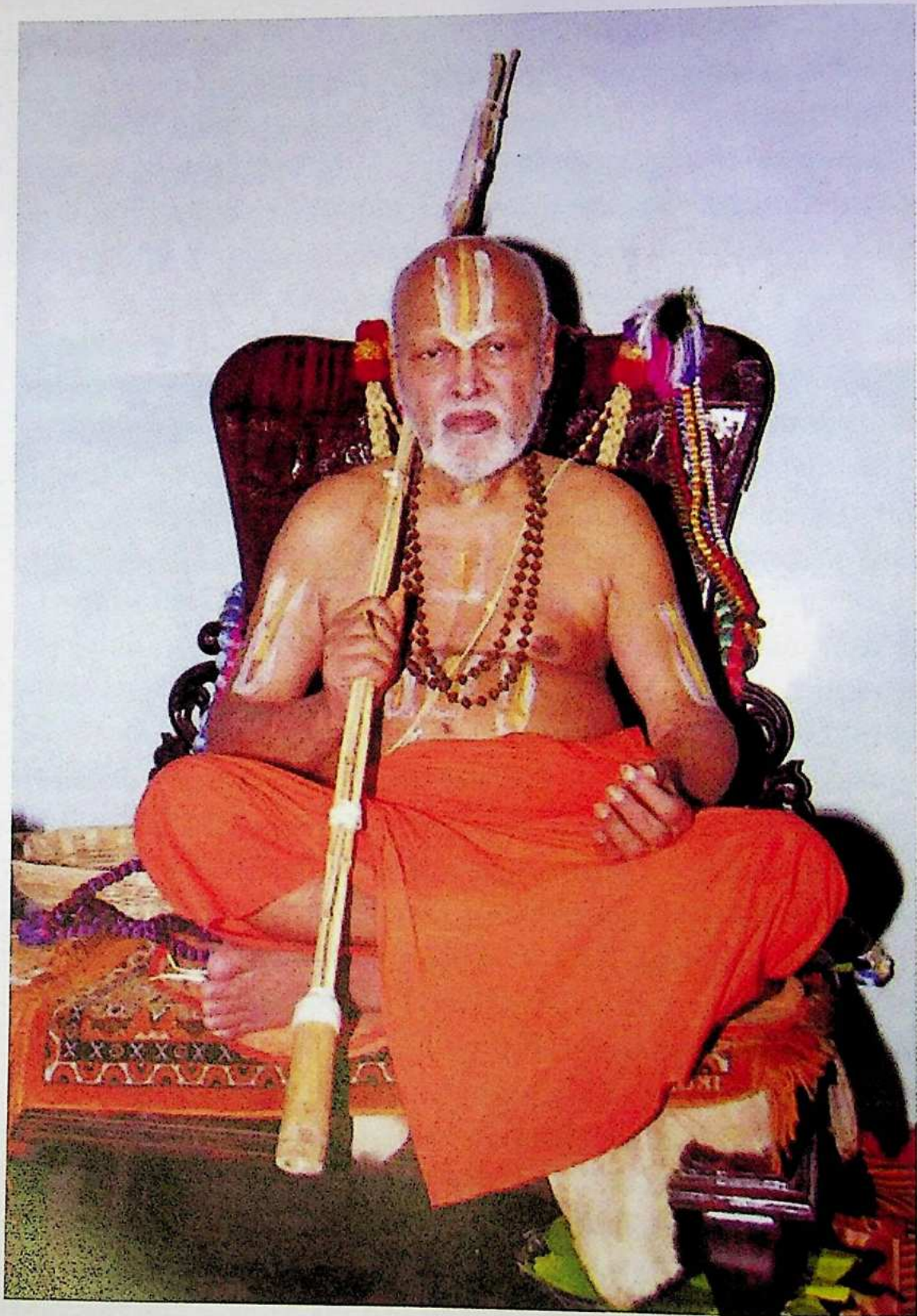
The fifth and final duty, called *yoga*, comes after completing the evening prayers and dinner before one goes to rest. What is implied here is one should contemplate on God until he actually goes to sleep. At that time the individual should bring himself to feel that his self is resting in God.

A *sampradaya* can be translated as 'tradition', 'spiritual lineage' or 'religious system'. It is a body of beliefs, practices, views and attitudes, which are transmitted, redefined and reviewed by each successive generation of followers. It relates to a succession of masters and disciples in an institutional framework and provides a distinct religious identity. Like all Sri Vaishnava lineages, the Parakala Mutt's disciplic succession also strove to spread the path of *Bhakti* into social fabric, so that daily life transforms into a divine experience for a true follower. The word *Acharya* refers to either a spiritual guru of high rank, or more often to the leader of a mutt or a head of a *sampradaya* of any religious denomination. This position typically involves a ceremonial initiation called *sanyasa diksha* by the mutt, where the earlier Acharya anoints the successor as succeeding Acharya, a ritual that is needed to become a head and to have an authority to administer the mutt and all its affiliated institutions. Alternative words used for the heads of Vaishnava mutts are *Jeer*, *Jiyar*, *Jeeyar* or *Peethadhipati*. The scriptures stress that the guidance of Acharya or Jeer is a must for enlightenment through self-surrender, for he alone can lead us from darkness to light. It is this torch of illumination that the present Jeer of Parakala mutt is also shining forward for the benefit of disciples and followers. An unbroken succession of great Acharyas of Parakala Mutt have been torch bearers and were always intent on 'walk the talk' of service to the lord, to the community and welfare of the society at large. Each time a political or religious crisis arose in its long and cherished history, a new guiding force,

as an Acharya, would emerge that would take this mutt to a more secure and safer destinations as happened with this mutt moving from Kanchipuram to Tirumala to Srirangapatna and finally to Mysore. As seen in previous chapter, thirty five eminent scholars and devout seers had adorned Parakala Mutt and current pontiff is 36th Acharya in line. The crowning of current pontiff was celebrated as per established protocol on March 3, 1992 in the august presence of Srimad Abhinava Ramanuja Swami, Sri Rangapriya Swami of Ashtangayoga Vignana Mandiram, Bangalore and representatives from royal family.

Sri Abhinava Vageesha Brahmatantra Swatantra Parakala Swami is a highly learned scholar, well versed in Sanskrit, Tamil and Kannada literature and widely travelled. His Holiness continues to spread the ideals of dharma, devotion, dedication and determination - the four pillars which uplift human beings to greater heights. The present pontiff has very high reverence to earlier acharyas of the Mutt, who led the mutt to great fame. The Acharya, now in his ninties, continues to look after the religious, spiritual and administrative aspects of the mutt with his noble vision and admirable perseverance. The holy manuscripts of the *Guruparampara Prabhavam* have given a lot of discerning awareness into the conduct and daily puja activities that have been steadfastly followed by all his predecessors. These are ancient scriptural dictums that have been followed to the word by the acharya parampara. The presiding *swami* has also been leading one such exalted life of Acharya in accordance with the laid down procedures.¹ As a salutation to the *swami*, a short glimpse into the daily routine (*dinacharya*) of the Swami is extracted from a souvenir published by mutt in 2014.

¹ In honor of pontiff and to celebrate his 81st birthday, a multilingual e-souvenair "Vageesha Priya" was published by the mutt in April 2014 which is a repository of valuable information on Parakala parampara and also has his detailed daily routine.



Sri Rangapriya Swami (1927–2012 CE)

Morning:

The swami begins his day in *brahma muhurtham*, - the time that is so well suited for single minded contemplation and meditation. He offers fervent prayers contemplating on the essence of *tattvahita-purusharthams* conveyed by the scriptures. In line with the *anushtana-parampara*, the prayers start in the realms of *shastrajanya jnanabodhaka prasthanam*, followed by the *vivekajanya jnanabodhaka prasthanam* and then culminating in the *bhakti-rupapanna jnanabodhaka prasthanam*. Once in this state of bliss, Swami continues to meditate and celebrate the resplendent glories of *guruparampara*.

Swami then performs bathing ritual as ordained in scriptures with divine cool fragrant waters of the *pushkarini* that has been consecrated with the waters of all the sacred rivers. Adorning the sacred *kashayavastram* (saffron robe), Swami then adorns *dvadasa pundrams* (twelve Sri Vaishnava marks) contemplating on the installed deities of the Lord and his consort. Swami then adorns the *pavitra-malas* (sacred garlands) bestowed upon him as blessings from several acharyas or from several temples as offerings. Arising with his radiant face, with the *taniyans* of acharyas on his lips, Swami performs *sandhyavandanam*. This *anushtanam* is followed by chating of several esoteric mantras imparted to him by Acharyas. This happens in the solitary stunning silence and takes a significant portion of his morning. Swami then performs the *manasika aradhanam* and as part of it the *bhutashuddhyadi anushtanam* that is prescribed as a preamble for the ensuing *brindavana* and *abhigamana aradhanam*. Upon completion of this routine, Swami takes to absolute silence and embarks on daily duty from his residential quarters located inside mutt premises.

Swami begins with a stop at *Chinna Hayagriva Sannidhi*. This is the *sannidhi* of Sri Lakshmi Hayagriva that was consecrated and worshipped by Sri Ghantavatara Parakala Swami i.e., 26th Jeer

of the mutt. Swami performs *mangalashasanams* and *dvadasha pradakshinams* (twelve circumambulations) of Lord Hayagriva *Sannidhi* and then proceeds towards the *brindavana sannidhanams* (place of acharya *samadhis*) inside mutt premises. On the way, Swami performs salutations at “*Chitrakutam*” which has been the residential quarters of several of his predecessors. Its antique palatial chambers and the *japa garbhamantapam* (meditation chamber) still reverberate with the syllables of the sacred OM mantras, which they used to incessantly meditate upon. The large portrait of *Asthana Pradhana Guruparampara* depicting Swami Desika, Swami Nayanaracharya and Sri Brahmatantra Swatantra Swami creates an overwhelming presence. This is also the place where Swami ensures the conduct of worship of all earlier Jeers of the mutt.

Remembering the scriptural statements with folded hands, Swami then approaches the lower tier courtyard which has several *brindavanas* from 26th Jeer onwards. Previous *sannidhis* to these are believed to be situated on the hills of Tirumala. A few are on the banks of Cauveri river near Srirangapatna and Lokapavani river in Krishnapuram. Beginning with *brindavana* of Sri Ghantavatara Brahmatantra Swatantra Parakala Swami. He offers *sashtanga deergha dandam* (full traditional prostration) followed by *mangalashasanam* and *chatuhpradakshinams* (four circumambulations) at each *brindavan*. He visits the *sannidhis* of Sri Vedanta Brahmatantra Swatantra Parakala Swami, Sri Ranganatha Brahmatantra Swatantra Parakala Swami, Sri Krishna Brahmatantra Swatantra Parakala Swami, Sri Vageesha Brahmatantra Swatantra Parakala Swami, Srimad Abhinava Ranganatha Brahmatantra Swatantra Parakala Swami, Srimad Abhinava Srinivasa Brahmatantra Swatantra Parakala Swami and Srimad Abhinava Ramanuja Brahmatantra Swatantra Parakala Swami and offers his most reverential prayers.

From there Swami takes a *pradakshina* and enters the *sannidhi* corridor from the northern entrance. Once inside, Swami goes into the inner sanctum to offer *anjali* to *padukas* (wooden sandals) of *purvacharyas* and then arrives at the main *sannidhi* that enshrines the silver throne of Sri Lakshmi Hayagriva. Swami also brings to the *sannidhi* a small rectangular *samputam* (a small box or chest) with small idols of the Lord originally from his earlier parental home. This chest is the *jangama parijatam* that stays with Swami at his residence and comes to the *sannidhi* every day during daily *aradhana*. With traditional recitations, Swami begins with twelve full prostrations to the *asthana muladhanams*. He then receives the idols on his crown one after the other before placing them back on the *shesha-peetham* (serpent base) or the *dolasanam* (small swing to place to idols) as the occasion may be. Besides the main idols of Sri Lakshmi Hayagriva, the sanctum sanctorum also has other images which have come from earlier acharyas. In addition to Sri Lakshmi Hayavadana, Sri Lakshmi Narayana and Sri Venugopala murtis, the silver throne also comprises of *saligrama* idols such as Sridevi-bhudevi sameta Srinivasa, Varadaraja, Sriranganatha, Srisampathkumara, Sri Sita Rama Lakshmana-Hanumanta, Sri Varaha, Sri Rukmini-Satyabhama with Sri Krishna, Sri Lakshmi Narasimha, Sudarshana-Narasimha, Godadevi, *Sri Chakra yantrams* and many more, The idol gallery also includes ancient idols of *Vaishnava Acharyas*, Alwars and *Asthana Purvacharyas*.

The large circular plate containing the five ritual vessels, *panchapatre*, then *gindi* and the *uddharane* is placed in front of the image in the sanctum on a stand close to where the priest offers worship. The Parakala Matha has a set of five gold vessels offered by different persons at different times. The first gold vessel was gifted by King Krishnaraja Wodeyar III. The second gold cup was the gift to God Hayagriva by Krishna Brahmatantra Parakalaswami, the swami of the Mutt from 1885 to 1911 CE.

On the third gold cup, a record registers the gift to her Guru Sri Krishna Brahmatantra Parakalaswami by the mother of Sri Kantaraja Arasu on the occasion of her completing 60 years of age. Sri Kantaraja Arasu was the brother-in-law of Sri Chamaraja Wodeyar of Mysore (r. 1881–94). Sri Kantaraja Arasu presented the fourth gold cup. The fifth was granted to the Sri Krishna Brahmatantra Parakalaswami by Maharani Kempananjammani Devi (Queen of Sri Chamaraja Wodeyar) on the occasion of her getting *Chakrankana*.

The Parakala Mutt, Mysore also possesses a large silver tripod with an inscription recording this gift in the service of the god Hayagriva by Krishnaraja Wodeyar III. The record is not dated.²

From here begins the very detailed and precisely composed *bhagavadaradhanam* comprising of *abhigamanam* and *ijyaa*. Parakala mutt follows the authentic in-house texts of Sri *Panchakalaprakasha* along with complementing addendums from *Sri Parakala Ahnikam* and *Sri Ahnikaratnam*. *Shadaasana-samarpanayukta shodashopacharams* are presented to all the idols and a detailed sequence of puja protocol follows thereafter. Rhythmic ringing of bells is a sight to behold and experience in person. The swami is of the firm belief that “there is a reason as to why our Acharyas have defined these practices and rituals. Our responsibility is to follow them with no dilution or omissions”.

Thiruvadaradhanam (main rite of worship) is another magical moment to witness. It is an observed rule that the main idols are to be touched and held by the *parivrajaka* lineage only. The pontiff’s intellectual and physical faculties would all be focused towards the *Paramatma* (Supreme soul) alone. Swami performs all the rituals like *Vastra dharanam* (clothing of deity) *Pundra dharanam* (*tirunama* marks on the deity), *Abharana dharanam* (decorating

² A silver spouted jug from Ranganayaki shrine, Sriranga-pattana, bears inscription in Telugu and states that the silver vessel is a gift of Ramanuja Parakala Swami to Sriranganayaki.

deity with jewels), *Kasturi-Tilaka-Pushpa-Tulasi-Chandanadi samarpanam*. As Sri Lakshmi Hayagriva is also the Mysore royal family deity, the Lord further enjoys a detailed string of devotional service offerings for their family welfare. A detailed offering procedure along with fruits, gifts, etc is regularly followed.

During the *abhigamanam* (cleansing the temple of the deity), Swami is very much in favour of having recitation of *Vedas* and Tamil *prabandhams*. On special and auspicious days, he performs long *thirumanjanams* (ritual bathing of main idols). At his age, though this means very long hours of standing, yet, Swami performs these with the greatest amount of affection, devotion and sincerity. Disciples much cherish their participation in the *abhigamana*, *shaththumurai* and *teertha goshti*. Swami imparts the holy water and *prasadam* to all the participating devotees. Swami conducts special *thiruvardhanams* (special pujas) with additional procedures as per the *vishesha puja vidhi pramanams* on the days of Sri Jayanti, Hayagriva Jayanti, Narasimha jayanti, Sriramanavami etc.

On other important days of *purvacharya thirunakshatrams*, Swami presents special offerings, ceremonial gifts to the *asthana parampara* acharyas. On such days Swami performs the *aradhanas* to the main idols by making them preside on the *vajrapadidolika* (swing) – a must see sight of immense grandeur. On the days of *thirunakshatram* of Acharyas, Swami performs the *periyas shattumurai* at the *brindavanas*. Subsequently the Acharya's *Sripada teertham* (holy water) gets consecrated by Swami and imparted to all. Based on *tvaratishaya-prarthana*, Swami performs *upayanushtana-prarthanams* on behalf of seeking devotees before the time of *nivedana* (offerings). *Pancha samskarams* are generally performed after *teertha goshti*. After the completion of the *teertha goshti*, Swami again submits prayers to the Lord and performs four circumambulations.

Afternoon

He then retires to his residence in the mutt for performing the *madhyahnika anushtanam* (afternoon rites). The idols in the *jangama-parijata-samputam* (holy chest) also proceed back to his residential quarter.

On special celebration days, Swami comes in between into the kitchen and to the dining hall to oversee the arrangements for *bhagavatha tadeeyaradhanam* (feeding devotees) and to check if all the arrangements have been done as per laid down procedures, as these practices are centuries-old. After afternoon ritual, Swami accepts *bhiksha* (alms) with its associated scriptural ordainments. Sometimes it will only be limited to milk (from *thirumanjanam*) and fruit juice. According to him “*Hayagriva smruti* and a *smruti* are enough and they are the real *upajeevyam* (mode of sustenance)”.

Evenings

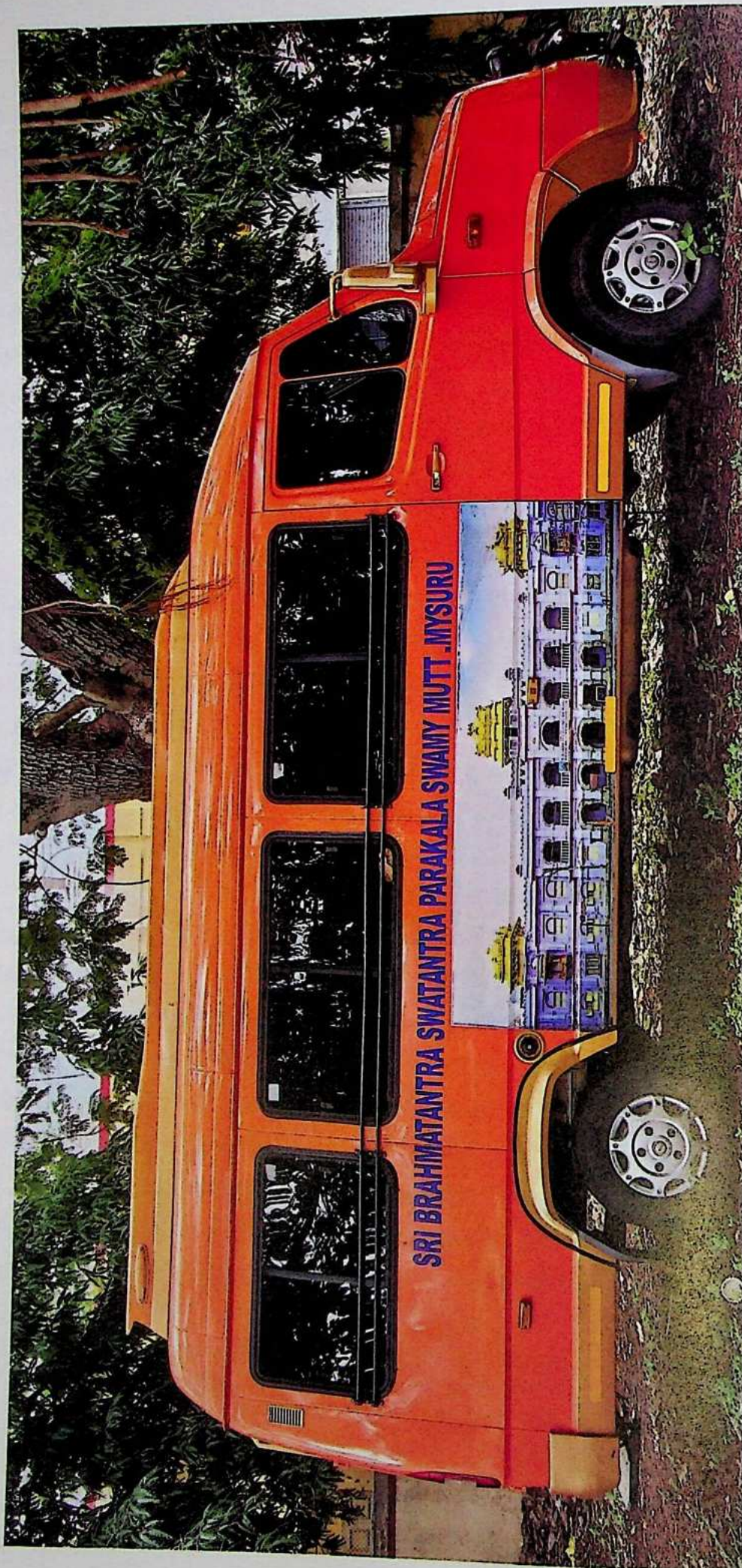
After a light rest, Swami's audience will be available to waiting devotees. He meets them with compassion and bestows them with *phalamantrakshate* (grains of rice mixed with turmeric or saffron used for blessings or salutations in certain ceremonies). This is also the time that he attends to some of the administration matters of the mutt. As early evening approaches, he again withdraws into the meditation room for *sayamsandhyanushtanam* and recitation of *Vishnu Sahasranamam* etc. Meanwhile *sannidhi* priests would perform the evening puja to the main deities. The ordained priests would decorate glowing lamps around the sanctum and also in all the *brindavana sannidhis*. Many would be seen performing their evening routine amid this divine ambience. After evening *anushtanam*, he spends more time with his disciples and it is also the time that he sometimes prefers to do reading of scriptures.

Swami imparts several rare acharya *prabhavams* and essence of *tattva-hita-purusharthams* during these times. He then arrives at the *sannidhi* again for the evening *sathumurai*. (*Sathumurai* is a set of verses comprising of verses from *divya prabhandham* and *Vedas*). It involves praising of the Lord and the acharyas). On the evenings of special auspicious days, Swami himself offers *aarati* (offering of camphor) to the Lord. An enchanting sight to watch where twelve oil-lamps with increasing number one after the other being presented to the Lord amidst chantings of *panchasuktams*. The culmination is the grandest part when Swami offers the *kumbha harathi* (grand offering) and then the multi-stepped *ratha harati*. Upon completion of the *goshti*, he again performs circumambulations of the Lord and takes with him a couple of fruits that were offered as *nivedanam* that evening. With these fruits in hand, he proceeds towards the *Chinna Hayagriva Sannidhi* and the *brindavana sannidhis* in the same order as earlier during the day. He once again prays at the *sannidhis* of all the *Purvacharyas* and presents the *prasadam* to all the Acharyas through *manasika nivedanam* and then accepts the same as part of his evening snack.

Even during the times of *Vijaya Yatra*, there will be no change to these observances. On other special days like *chaturmasa sankalpam*, Swami performs additional *vrataanushtanam*s as well. *Chaturmasya sankalpam*³ is considered very important for any sanyasi. The number of *chaturmasya sankalpams* observed by a Jeer is used as a measure of his age in *turiya-ashrama* (i.e. stage of life after becoming a sanyasi) and not his actual age.

Many *divyadesha reverential offerings* and *anugrahams* come to the mutt on these days and also on his *thirunakshatram* days.

³ This is celebrated as the day that the deity Vishnu enters a yogic sleep (*yoga nidra*) on his serpent, Shesha, for a period of four months and wakes up on Prabodhini Ekadashi. This is associated with the story of King Bali and Vishnu's incarnation as Vamana.



Vahana of the Mutt Used for Vijaya Yatras

Swami first presents these offerings to the *sannidhis* of his *purvacharyas* and then receives them as *acharya prasadam*. On the days of Varaha Jayanti, Bhavaraha Swami idols from the temple in the palace precincts enjoys ritual presence at the mutt.

On the days of Sri Jayanti, Sri Gopala Krishna from the temple also enjoys the same. During navaratri festival, Swami conducts *Vedanta Desika Vihara Vidwat Sabha* and presides over the same as the convener of the function. He also visits several *divya deshams* on regular basis on special occasions and also on occasions for receiving special honors and blessings as per tradition. These include Kanchipuram, Tirumala, Melkote, Srirangapatna, Satyagala etc.

The annual functions and observances of mutt are being conducted with no dilution in laid-down protocols. Thousands of devotees have received the Sri Vaishnava *deeksha* from him and innumerable devotees have benefited from his discourses and lectures. Over a hundred publications have come out owing to the guidance and support in preserving the rare works of earlier acharyas. Swami has been instrumental in fulfilling and realising many activities of mutt which were envisioned by his predecessors and himself.



CHAPTER 6

Mathas: Aging Roots and Sprouting Branches

A Hindu matha was one of the most important religious, academic and cultural institutions of India until foreign invasions made their religious and economic survival difficult. Whenever a religious institution developed around the sacred precincts of a temple, it became a '*matha*' (mutt) or an '*ashrama*.' Many of these mutts set up standards in following prescribed practices of their founders with a sincere and zealous goal of dissemination of core principles of their faith. These mutts are usually affiliated to their respective sects and espouse the teachings of their spiritual masters. Several of them were located in temple towns for doing formal initiation of their followers to their chosen form of worship. It is a place, where faithfuls following a *dharmic* path, reside and live the life of devotion, quiet reflection and practice *Prapatti* with the final goal of attaining *moksha* or self-realisation. In some cases, mutt was also responsible for fostering the growth of a temple or deity worship. It can also be a complex spiritual, religious, cultural and socio-economic entity based on patronage and financial resources available. The objective was to create disciples so that the coming generations would follow the same traditions and customs followed in the past and to retain the philosophical footprint of the founder. It was also a center, where many new texts were composed or, as in the case of *Sharada Bhandar* in ancient Kashmir, a repository of ancient

and medieval manuscripts, where the old texts were preserved and decaying copies replaced over the centuries.

According to the tenets '*Mutt Sampradaya Nirupanam*' in *Paramapurusha Samhitha* of *Sri Pancharatra Agama*, temples that follow *mutt sampradaya* will have the *mathadhipathi* of the *mutt* as the *Dharmakartha* (trustee) to administer the temple. The *Dharmakartha* will be the primary *shishya* of such a *mutt* who will be appointed following the disciplic lineage. According to the Supreme Court of India, *Matha* (*mutt*) means '*A Hindu religious institution with properties attached thereto and presided over by a person, the succession to whose office devolves in accordance with the direction of the founder of the institution or is regulated by usage and (i) whose duty it is to engage himself in imparting religious instruction or rendering spiritual service; or (ii) who exercises or claims to exercise spiritual headship over a body of disciples; and includes places of religious worship or instruction which are appurtenant to the institution.*'

As seen in earlier sections, the Parakala Mutt attracted royal patronage from rulers and devotees from different corners of South India during its long cherished history. Several endowments were built by the Vijayanagar, Hoysala and Mysore rulers. The Parakala Mutt also established branches in important temple towns associated with Sri Vaishnavism in general and with the history of Parakala Mutt in particular. The branches of the *mutt*, old and new and the temples which were given to the *mutt* are under the stewardship of the main *mutt*. The traditions, customs, practices and rites and rituals of these affiliated branches or temples are identical to those of the main *mutt*.

The *mutt* has been –

– **a centre for learning and propagating literature and philosophy**; home for many scholars, poets and spiritual seekers to practice chosen path i.e. *Jnana* or *Bhakti* and study *shastras* such as *Vedas*, *Upanishads*, *Agamas*, *Nigamas* and so on. Saints

and scholars studied and interacted here and created voluminous amount of literature. The mutt was landowner, organiser of religious festivals, provider of educational and other facilities and safe keeper of literary and philosophical works.

– **a centre for the preservation of the cultural heritage of the country.** The mutt was associated with many cultural and literary activities for ages harbouring great poets, scholars and artists and giving them a livelihood and a platform to perform. The *Digvijaya Yatras* of the pontiff across regions is an example where strands of different cultures and belief systems were interwoven for peaceful co-existence.

– **a centre of socio-economic activities.** It was endowed with villages and farmlands to sustain the survival of the institution. The farmers till the land of the mutt which was given to them on lease. In many cases, it fostered livelihood and helped to build a win-win situation. The mutts also provided Sanskrit learning opportunities and provided free meals for pupils. Trading and farming communities, rich and poor, gave gifts and funds in money and in kind. In turn, the mutt helped the poor of the society such as the crisis faced during Mysore famine.

After independence of India from British rule, the mutts in general including Parakala mutt underwent a period of financial crisis due to abolition of princely states and lack of proper organizational model to be an independent and self-supporting institutions. The rulers and nobles were no longer able to support due to their waning influence. The winds of change were sweeping Indian society and the popularity of the mutt and participation by the followers also decreased in a new secular environment. Wodiyar royal family relinquished their sovereignty to find their way into a life of political insignificance. When asked how difficult it was to make the decision to give away his kingdom to the Indian Union, Sri Jayachamaraja Wodeyar replied, “I

was inclined towards Vedanta almost right from my childhood. It was not at all difficult to change to the new situation. We are all parts of Paramatma- the great soul, Vishwatma – the Universal soul. This is ruling over us. Democracy is a practical application of this universal principle.” His comments throw light on the deep influence of Vedanta and his spiritual gurus had on him to face the moment of truth.

The most remarkable thing about the Parakala Mutt was that despite being conducting spiritual, religious, cultural and social welfare organization, it maintained its codes of conduct and was never turned into an evangelical institution. However, the activities of the mutt had to be scaled down to suit the paltry revenues of the mutt. The mutt also had to fight several legal battles to retain its due entitlements.

A brief overview of the organisation of the mutt and its branches is given here. Under the dynamic leadership of the present-day pontiff, the mutt continues to spread its wings and grow at a steady pace.

KARNATAKA

Mysore

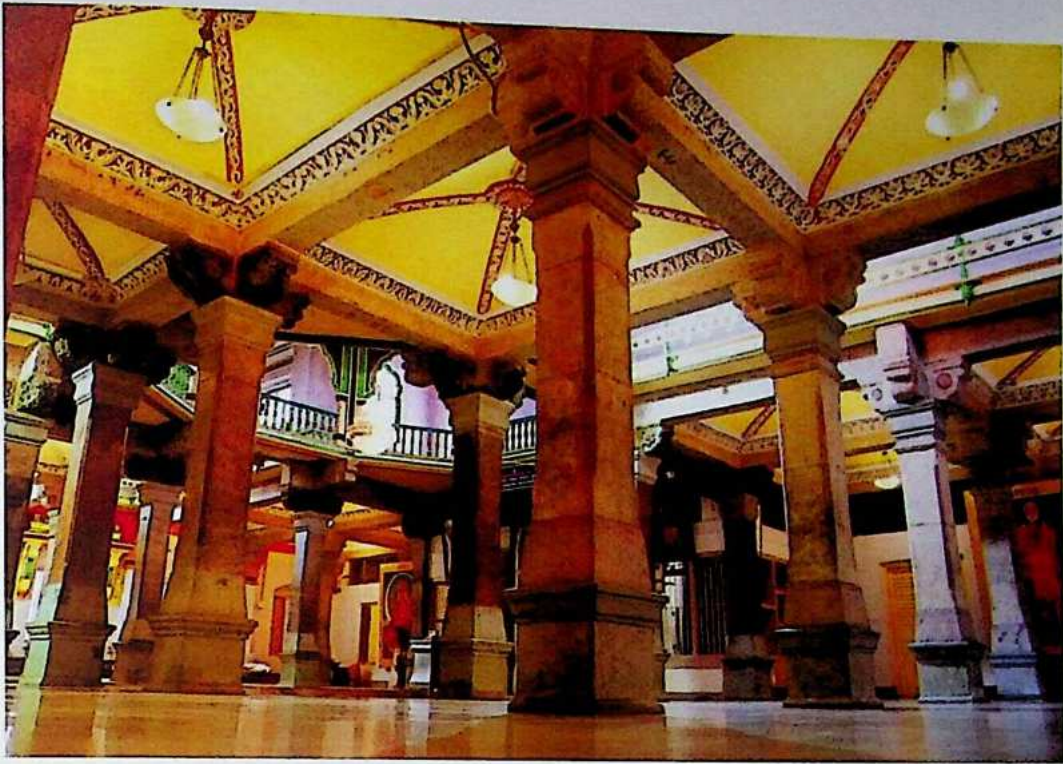
The mutt is headquartered in a heritage building built in 1850 CE which was later renovated in 1903 CE. The majestic building has a central *shikara* is built in Hoysala style, pillared *chajjas* with artistic design, carved arches and varandahs. The accompanying *chattris* present an elaborate ornamental look to the façade. It is an iconic building adjacent to Jaganmohan Palace, which was a royal abode while the current Mysore royal palace was being built. The pontiff of the mutt being hereditary *rajaguru* is one the reason for the proximity to royal residences. Most of the private royal ceremonies are officiated by the mutt even today. The mutt has branches all over India under the direct management of Sri Brahmatantra Swatantra Parakala Swami Mutt of Mysore. In addition, the mutt has an affiliate organization in the USA.



Main Entrance to the Sri Parakala Mutt, Mysore



**View of the Sri Hayagriva Sannidhi from
the Main Hall of the Sri Parakala Mutt, Mysore**



Main Hall of the Sri Parakala Mutt, Mysore



Main Hall of the Sri Parakala Mutt, Mysore



Sri Parakala Mutt, Mysore

Bengaluru

The mutt branch at Bangalore is a well-known landmark at the bustling center of this historic city, for more than three quarters of a century. The mutt has main idols of Sri Lakshmi Hayagriva and Sri Kodanda Rama, large function areas for devotees to congregate and facilities for the acharya and his entourage to stay during their visit. During the last couple of decades, the Mutt has become a very active center of religious activities especially among the students preparing for examinations. A *goshala* has also been added. The number of devotees visiting the temple/mutt complex and participating in the various events throughout the year has grown rapidly. Several functions are celebrated throughout the year. Most notable of these are the annual *Hayagreeva Homam*, an annual 21-day *Adhyayanotsavam*, *Kalyanotsavams*, *Tirunakshatrams* and recital of Desika's works etc.



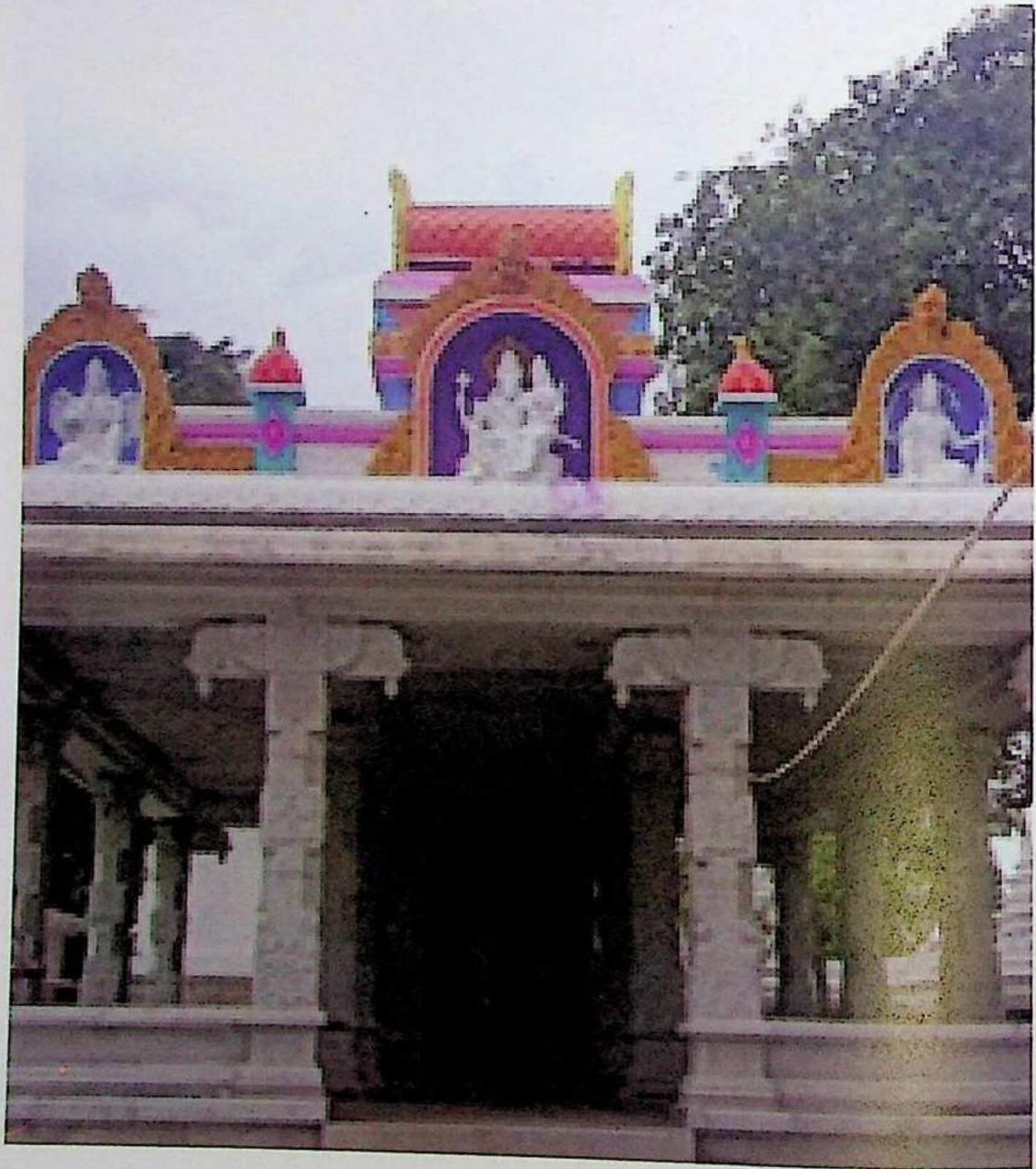
Sri Lakshmi Hayagreeva Sannidhi, Bengaluru



Recitation of Divine Hymns

Srirangapatna

The ancient site located inside the Srirangapatna fort is of historic importance, as it is here that the mutt was first located when it was moved from the Tirumala Hills, during the time of Peria Parakala Swami (1676–1737 CE). It marked the height of the Mysore royal patronage for the mutt and remained as headquarters of the mutt till the end of the 18th century, when it was moved to Mysore. The restoration project includes construction of the *Lakshmi Hayagriva Sannidhi*, and the temple,



The Srirangapatna Branch

quarters for the priest and staff, place for Acharya to stay during his visit and also a *goshala*. The work started in 2018 with support from the Karnataka Government and mutt's corpus funds. There is a *brindavanam* of 28th Jeer of mutt, Sri Srinivasa Brahmatantra Swatantra Parakala Swami in the premises.

Affiliated Temple: Sri Bhoovaraha Swami Temple, Kallahalli

Bhoovaraha Swami temple is located in a tiny village named Kallahalli on the banks of river Hemavati. The temple is dedicated to the third incarnation of Lord Vishnu, the *avatar* of Varaha. The idol is 18 feet tall monolith made of grey stone. The awe-inspiring Lord is in a sitting pose with goddess Bhoodevi seated on his left lap. This famous temple was constructed during the Chola rule in Carnatic region and patronized by Hoysala, Vijayanagara and Mysore Rulers. According to the inscriptions in the temple, it was renovated by King Ballala and an *agrahara* was set up by him. Later the temple came under the Wodeyars and it was gifted to Parakala mutt by Sri Mummadi Krishna Raja Wodeyar. Since then the temple was running under Parakala mutt. Due to limited budget, the matha could not take proper care of the temple. The temple saw many years of neglect due to financial constraints. Sri Venkataramiah, a Madhwa brahmin from Bangalore discovered a record of this temple, stating that it was gifted to Parakala Mutt and Muzrai Department. Some local residents and devotees took interest in this temple and requested present day Parakala Mutt swami to visit the place. When Swami visited the place, he was overcome with emotion and took interest in promoting and improving the temple.

Varaha Jayanti occurs in the month of January, wherein the major festival of 1008 *kalasa abhishekam* is held. The rituals are conducted according to *Pancharatra Agama*. The temple has stood to tell the tale after years of weathering of floods, rain and weather. A new gopuram was built and surrounding walls were beautified and strengthened. The *kumbhabhishekam* was



Sri Bhoovaraha Swamy Temple, Kallahalli

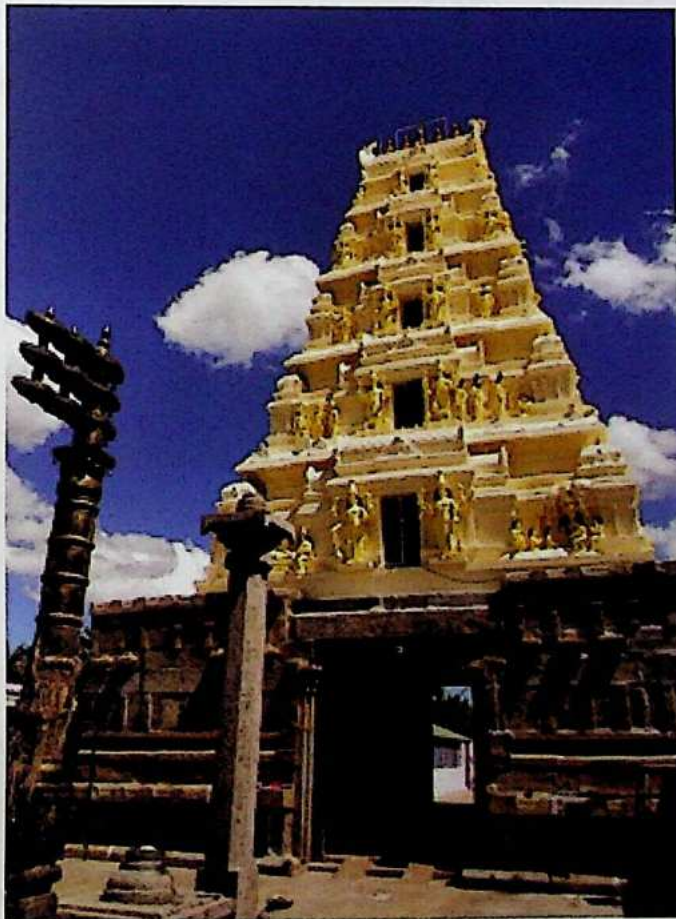


Dr. Pramoda Devi Wadiyar with Abhinava Vageesha Brahmatantra Swatantra Parakala Swami at the Sri Lakshmi Varaha Swami Sannidhi

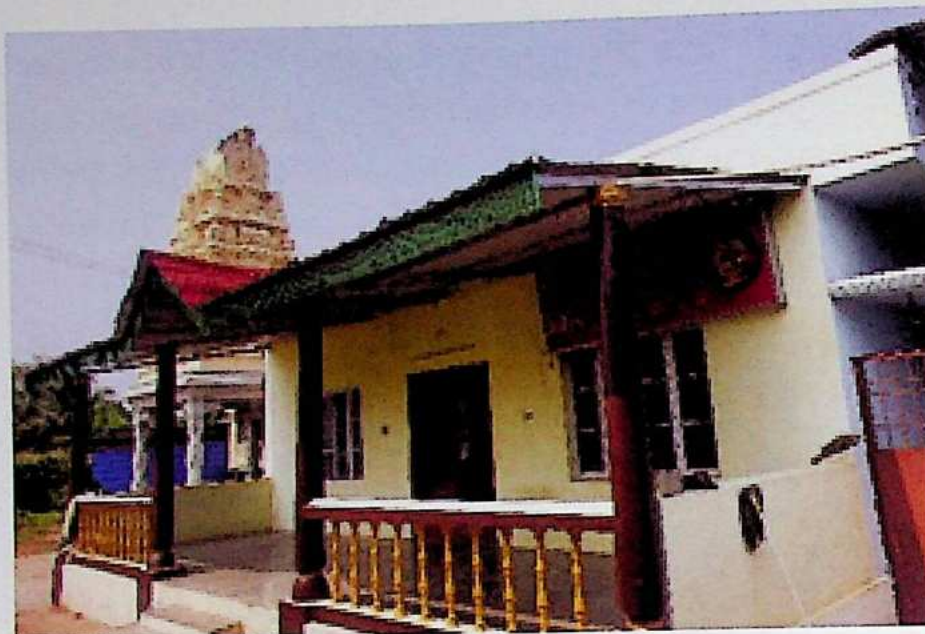
performed in 2013 in the presence of pontiff. A priest regularly serves the deity and offers puja rituals. The Bhoovaraha Swami temple is extremely famous among the locals. They believe the deity has mysterious powers and helps them with the ownership of land.

Sri Kote Varadaraja Swami Temple, Sathyagala

While Ramanuja spent considerable time at Melkote, Swami Desika spent nearly 12 years in two spells at Sathyagala, a village near Kollegal. Nesting amidst natural surroundings and against the backdrop of the holy waters of Cauvery is a shrine, which is adorned by Sri Varadaraja Swami and Perundevi Thayar. This blessed village had the distinction of being the perfect setting for Desika's daily rituals and worship and writing.



Kote Varadaraja Swamy Temple, Sathyagala



Parakala Mutt, Sathyagala



Vedanta Desika Nivasa Sthalam, Sathyagala

The mutt celebrated Vedanta Desika's 750th year in November 2018 at Sathyagala. Installation ceremonies of Sri Seetarama-Lakshmana-Anjaneya, Andal and procession idols of Alvars at the temple were held in 2022.

Educational Projects

For the benefit of the disciples of the Mutt in particular and the public in general, the present Acharya, established an independent Trust entitled "Sri Brahmatantra Swatantra Parakala Swami (BSPS) Educational and Charitable Trust." The Trust has been managing the following educational institutions.

Sri Lakshmi Hayagriva College, Mysore

This was established several years ago under the auspices of the above trust. This college was first started as a Junior Arts College in 2004 and since been expanded to a degree college under the Mysore University. For a number of years, the college was operating in cramped quarters in a temporary building. Now, thanks to the assistance from the Karnataka Government and from philanthropic contributions, the college has constructed a larger building on its own land. Some of the philanthropic donors have created an endowment fund, from which trust is giving scholarship to meritorious and needy students every year. Trust is also giving fee subsidy to economically backward students.

Sri Lakshmi Hayagriva Pre University College, Melkote

This is a rural college catering to the needs of pre-college students from villages around the historic pilgrimage town of Melkote. This college is a joint operation of the Karnataka Government and the mutt trust from 2005. The college building was fully renovated a few years ago. This renovation was partly

facilitated by contributions from devotees in USA. The student attendance at the college has been varying from 100–200 over the years. The trust collaborates with other donors in providing free mid-day meals to the children attending the college.

TAMIL NADU

Kanchipuram

The mutt was first established at Thoopul, Kanchipuram in 1338 CE by Sri Desika with his disciple Sri Brahmatantra Swatantra Swami as the first pontiff. This first and original mutt building stood directly across the street from Swami Desika's birth place and ancestral home. This is where Swami Desika is believed to have held his discourses with disciples. The original mutt building was in a highly deteriorated state due to aging. The pontiff with the help of diaspora of devotees renovated the building and added additional space so as to meet the present day needs of visitors. In the first phase, the ground floor was renovated and expanded by the addition of living area. The *Mahasamprokshanam* was performed in 2017. The ground floor now has a fully renovated sanctum sanctorum, a cottage area for Jeer's stay during visits, priest's living quarter and kitchen. In the next phase, with the help of financial support from US Affiliate "Parakala Lakshmi Hayagriva Mission", a set of four modern guest rooms were added.

Several annual functions are held regularly at this branch. In the month of January, *laksharchanam* for Sri Lakshmi Hayagriva is performed for bringing success and prosperity to students pursuing studies. In the Tamil month of Avani, a special three-day function called "*Ramanuja dayapatram*" *Tanian Avatara Utsavam*" are celebrated. This is a unique function celebrated to commemorate the composition of this well known *taniyan* by Sri Brahmatantra Swatantra Jeer. The three-day celebration



Original Building of Sri Thoopul Parakala Mutt Before Renovation



Sri Thoopul Parakala Mutt today (Kanchipuram)

consisting of recital of *Vedas*, *Naalayira Divya Prabandham* and *Desika Prabandham*, ends on the Tirunakshatram of the first Jeer.

Srirangam

The branch in Srirangam is known popularly as *Vedanta Desikan Thirumaligai*. This divine premises was his blessed residential quarter. Daily *Thiruvaradanam*, Alwar and Acharya birthday celebrations are done with traditional fervour. *Ubhaya Vedanta Prabhandam* recitations and discourses happen regularly here. This historic building is an ancient one and is undergoing phase-wise restoration and renovation to accommodate the stay of the swami and his entourage during his visits.

Tiruvaheendrapuram

This is one of the newer branches to be established in 2015. A. V. Balaji and K. Nandakumar of Chennai donated a small plot of land for constructing the mutt. Thanks to the steadfast devotion and effort of disciples, a two-story building was constructed on this plot of land, fulfilling the long-felt desire of present pontiff to establish the formal presence of mutt in this place, where Swami Desika spent a very large part of his life and where he had divine inspiration from Sri Lakshmi Hayagriva.

Alwar Tirunagari

The temple at Alwartirunagari in Tirunelveli district of Tamil Nadu hosts one of the ancient *sannidhis* of Sri Nammalvar, considered as the most prominent among twelve Tamil Alwar Saints. This is the most recent branch of the Mutt, established by the initiative of present Jeer. *Mahasamprokshanam* of Mutt and Sri Desikar Sannidhi was performed in 2022.

ANDHRA PRADESH

Tirumala

The historic Tirumala Mutt was the headquarters for nearly three centuries, before it was shifted to Srirangapatna. Sri Lakshmi Hayagriva temple is located at the eastern end of the North Mada Street, facing the sanctum sanctorum of Lord of Tirumala shrine. This temple was the original place of the Parakala mutt head quarters. After widening of Mada streets by Tirumala Tirupati Devasthanam Board in late 80's, the temple was reconstructed at the same place, but mutt was shifted to its present place near the ring road. The temple is a vantage point to view the *utsava* idols during procession.



Lord Hayagriva Temple, Tirumala



Sri Parakala Swami Mutt, Tirumala

Located at walking distance from West Mada street, Tirumala mutt provides accommodation and marriage hall facilities, to the devotees. These facilities were fully renovated and furnished recently.

Tirupati

Situated very close to Sri Govindaraja Perumal temple, Tirupati mutt hosts Sri Lakshmi Hayagriva and all rites and rituals as done in Tirumala Branch are also done here.

Hindupur

The mutt also has a small branch at Hindupur. In 2013, the devotees of Dharmavaram/ Hindupur area published a book in Telugu titled “*Apoorva Stotra Kadambakam*” by E.A. Singaracharya, compiling many eulogies on Hayagriva composed by Parakala mutt Jeers over centuries.

TELANGANA

Hyderabad

The present swami HH Srimad Abhinava Vageesha Swami visited Hyderabad many times and expressed his desire to construct a mutt branch there along with *Sri Hayagriva Sannidhi*, as per wishes of his preceptor H.H. Srimad Abhinava Ranganatha Swami, who hailed from erstwhile Deccan region. The pontiff constituted a committee in 2005 and ordained them to realise the establishment of a branch. Dr. V. Sampath, an ardent devotee of the mutt, was kind enough to donate a piece of land on the outskirts of the city. The branch-cum-temple complex was established in July 2010 in august presence of present pontiff following the agamic rituals culminating with *Maha Kumbha Samprokshanam*. In temple complex, idols of Lord Lakshmi Hayagriva, Lord Srinivasa and Mahalakshmi,



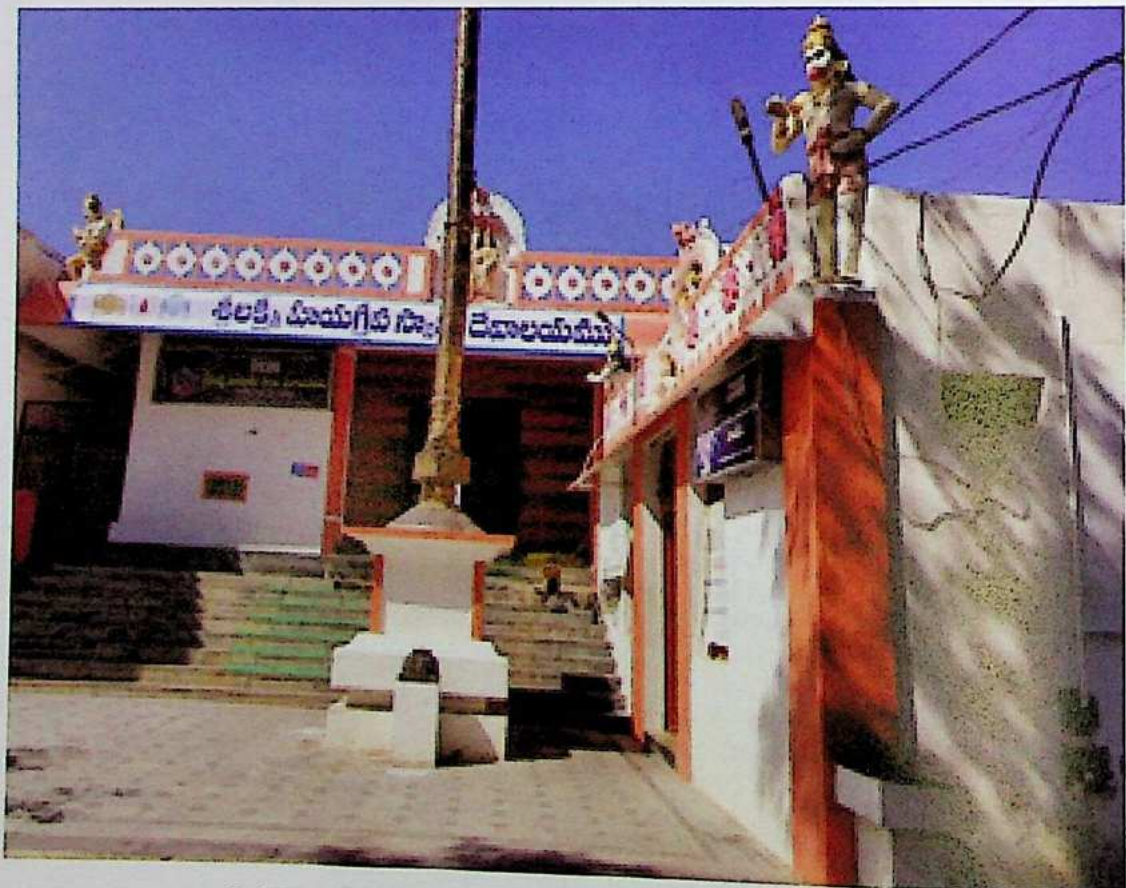
Sri Parakala Mutt, Hyderabad



Interior of the Mutt, Hyderabad



Idols of Lord Hayagriva and Lord Venkateswara in Hyderabad Mutt



Sri Parakala Mutt, Mahbubnagar (Telangana)

Garuda and Anjaneya are installed. The main temple complex has a three-storeyed annex building for religious functions and is a thriving religious and cultural center now. Considering the large number of scholarly families settled in Wanaparthi, Atmakur and Gadwal *samsthanams* in 18 and 19th centuries under the patronage of erstwhile rajas, establishing a permanent branch at Hyderabad was a long standing desire realised.

Mahbubnagar

Sri Lakshmi Hayagreeva temple in Mahbubnagar was established in 1982. Mahbubnagar is a district headquarters about 100 Km from Hyderabad. The land was donated by Sri K. Srinivasa Chary and Sri V. Venugopala Chary. The initiative to build a temple was started by Sri Srinivasa Charya, Sri D. Raghavan, Sri K. Rangacharya and other friends and supporters. Many families in this area belong to Sri Parakala Mutt. The temple has Sri Lakshmi Hayagriva idol with Alvars and Anjaneya. There is a marriage hall, kitchen, and few guest rooms for accommodation.

Abhsihekam is performed for Sri Lakshmi Hayagriva every month followed by Sri Homam and street procession in the evening. Thiruppavai Utsavam, Vaikunta Ekadasi, Goda Kalyanam, Ugadi, Sri Rama Navami, and Hayagriva Jayanthi are performed on a grand scale every year and well attended by devotees.

Sri Lakshmi Narayan Mandir, Prayagraj, Uttar Pradesh

This ancient site, now going by the name of "Sri Lakshmi Narayan Mandir", at Triveni Sangam, Prayagraj, U.P. India belongs to Parakala Mutt. This temple is in the care of local resident Sri Yamunacharji, a disciple of the Mutt. The building was in a highly dilapidated state and was unsafe for human

occupation. As per the determination of Acharya, the building is being restored and brought to present standards. This restoration and renovation work will be carried out in different phases. In the first phase, which has just been completed, the *sanctam sanc-torum*, community hall and temple kitchen to make *prasada/bhog* in the ground floor have been reconditioned. Also two rooms in ground floor and first floor have been added. Work in the second phase includes completion of additional rooms and staff quarters, as well as additional repairs, restoration and reconstruction work.

USA

Parakala Ashram & Sri Lakshmi Hayagriva Sannidhi, North Carolina, USA

This ashram is operated by Parakala Lakshmi Hayagriva Mission, USA, Inc. (PLM, USA), a religious non-profit organization registered in the State of New Jersey in 2014. The organization is affiliated with Sri Brahmatantra Swatantra Parakala Swami Mutt, Mysore. PLM, USA and Parakala Ashram have been created as per present pontiff's wishes and with his blessings to bring this *parampara* tradition within the reach for the devotees in the US. In 2011 on the request of a number of its disciples and Lakshmi Hyagriva devotees in the US, Parakala Mutt agreed to let an *exact replica* of its ancient and sacred original statue of Sri Lakshmi Hayagriva be cast in metal by an expert artist skilled in making such idols. The idol was then consecrated by the swami himself in a grand ceremony at Hyderabad. He then performed with his own hands daily pooja and abhishekams along with the original idol at the mutt for few months. The idol was then brought by devotees to the US. This is the idol that is now adorning the shrine at this Ashram in North Carolina along with the idols of Sri Ramanuja and Vedanta Desika. During several months in the year, Sri Lakshmi Hayagriva idol is taken out on



Sri Hayagriva idol at Parakala Ashram, Charlotte, North Carolina

tours through various cities all across the US. A priest appointed accompanies the deity during these tours and devotees volunteer to host Hayagriva's divine presence.

Steady implementation of above projects infused devotion, determination and sense of accomplishment for the disciples of the mutt. It does not matter how small or big the improvements are. The universal 'campsite' rule is to leave a place better than when you found it!! Even a tiniest step in right direction can become a stepping stone to a more far reaching future. There are several activities and restoration projects, which are being implemented by mutt management, aimed at betterment of mutt conditions and its reach with society in general. A few of them are:

1. Consecration of the *brindavana sannidhis* of 34th and 35th Sri Parakala Swamis.
2. Conducting the grand *Vedanta Desika Vihara Vidwat Sadas* at Mysore every year.
3. Securing the property of matham at Krishnapuram. Reviving the grand *rathotsavam* there and enriching the ritual worship at the temple.
4. Renovations of *brindavanams* of 28th and 29th Parakala Jeers at Srirangapatna and 25th Jeer at Krishnapuram, Karnataka.
5. Constructing the prakara walls around Koppal matham which hosts the *brindavanams* of 28th and 29th pattam Swamis on the banks of Kaveri river.
6. Renovating the mutt at Melkote.
9. Reviving the traditions of annual *asthanams* at Mysore mutt for Sri Varaha and Sri Gopalakrishna from the temples at the Mysore Royal Palace.
10. Constructing a new *sannidhi* for Lakshmi Hayagreeva at the mutt in Sathyagala,

11. Uplifting the *nitya aradhana vaibhavams* at the Sathyagala Varadaraja Conducting *avabhrutasnana utsavam* as part of Swami Desika's Thirunakshatram at Satyagalam every year.
12. Conducting annual *adhyayanotsava* (recitations) at all branches of Sri Parakala Mutt.
13. Presiding over the *Gandhappodi Utsava* of Swami Desika at Srirangapatna.
14. Conduct *Vijaya Yatras* all over India. Currently limited to some southern cities
19. E-cataloging the rare *granthas* and digitizing the rarest works in the library
20. Publications of *purvacharya granthas* which are unpublished,
21. Construction of new mutt in Chennai

In Footsteps of Parampara

The mutts are at cross roads and have to recalibrate their goals and objectives not only according to the *parampara* from where they came, but also according to where they are going in future. The society is in constant flux of shifting and changing and any religious institution has to be sync with the changing societal attitude to religion and spirituality. Every institution has to reflect on the Upanishadic motto of *Vasudhaiva kutumbakam* (World is a family) from its philosophical vantage point and find new insight from the deep waters of its rich experience.

Sensing more valuable services are required to be accomplished for the benefit of disciples of the mutt in particular and public in general, the pontiff has chartered an ambitious road-map:

1. To establish a hospital integrated with Ayurveda, Homoeopathy, Allopathy, Naturopathy, Siddha and other related health sciences.

2. To establish an institution exclusively to provide and promote education and training to the physically challenged individuals.
3. To establish and manage *Vruddhashrama* (old-age home) in Mysore.
4. To establish working women hostel in Mysore.
5. To establish orphanages for the needy and poor (*Abalashrama* and *Anathashrama*).

In the last two decades, the mutt took steps to restore lost glory by expanding its network in those historic towns, where founding acharyas lived and produced their prolific works. Likewise, the mutt also tried to establish branches in regions/states, where the faithful support base sustained the disciplic succession of the mutt for centuries. Future generations will reap the fruits of wisdom of long lineage of acharyas.

The mutt's attempts to restore, renovate and rejuvenate all places of historical importance in its 650 years of history is a noble vision. Sringeri Mutt in Karnataka has taken an initiative to build a new temple for Goddess Sharada along the Line of Control (LOC) in Teetwal area of north Kashmir's Kupwara district. March 22, 2023 was the day of civilizational significance as the new Sharada Devi temple was inaugurated by the Home Minister marking the return of the goddess to the valley. A 'Statue of Peace' of Swami Ramanujacharya made of marble was inaugurated in Srinagar by Union Home Minister in July 2022. Sri Ramanujacharya who had stayed in Karnataka for 32 years had come twice to Kashmir during the composition of his great work *Sri Bhashya*. It is a divine coincidence that the idol of Hayagriva which was gifted to him at the Sharada temple in Kashmir in 11th century is the presiding deity of Parakala Mutt in Karnataka. It would be a befitting tribute if a temple of Hayagriva in Kashmir close to the LAC can be built with the initiative of the mutt which has been the abode of Lord Hayagriva for so many centuries!



Glossary of Terms

(IN ALPHABETICAL ORDER)

Bharanyasam is derived from the Sanskrit word “Bhaaram” meaning burden. The purpose of this ceremony performed by a chosen Acharya is to remove all burdens from one’s shoulders and surrender to God. A devotee having undergone Bharanyaasam is expected to completely surrender himself to God. This is a total and unconditional surrender to Lord Narayana, the Supreme Being. It is an act of submission performed by an acharya on behalf of an aspirant’s soul to enable loving surrender of the soul to Narayana to whom it always belonged.

Brindavanam (Samadhi or Adishtanam) is the tomb of an Acharya or Jeer. It is believed that the Jeer’s life force still exists in the tomb and prayers are offered to it. “Brindavanam” is the term used for Vaishnavite saints.

Chaturmasya Sankalpam is considered very important for a sanyasi or a Jeer. The number of chaturmasya sankalpams observed by him is used as a measure of his age in *sanyasashrama* (i.e. after becoming a sanyasi) and not his actual age. In brief, they undertake an “ahimsa dharmam” (non-violence towards all living beings) and avoid any harm to these insects and worms by stopping all travel in a specific period of four months, typically during rainy season, and by taking a vow to stay in a place for this 4 month period. This vow is called Chaturmasya Sankalpam.

Darshanas are schools of philosophy based on the *Vedas*. It’s literature is philosophical in nature and meant for erudite scholars. Hindu philosophy has six divisions—Shad-Darshana—(the six Darshanas) or “ways of seeing things”. Each school has interpreted, assimilated and correlated various parts of the *Vedas* in its own way. Each system has a sutrakara, i.e., great sage who systematized the doctrines of the school and put them in short aphorisms or Sutras. These six systems are Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta.

Digvijaya Yatra is originally a Sanskrit term that meant conquest of the “four quarters”, in a military or a moral context. It is also referred to religious conquest over rival schools or religious yatra undertaken by reputed founders or pontiffs of the major mutts for conducting philosophical

debates beyond their borders or reaching out to the masses for establishing dharma. Vijaya Yatra, Samcharam are also equivalent terms.

Divya Prabhandam – The *Naalayira Divya Prabandham* meaning ‘Four Thousand Divine Hymns’ is a collection of 4,000 Tamil verses composed by twelve Alvars. It was compiled in its present form by Nathamuni during the 9th–10th centuries. The work, an important liturgical compilation of these Alvars, marks the beginning of the canonisation of 12 Vaishnava poet saints, and these hymns are still sung extensively today. The works were lost before they were collected and organised in the form of an anthology by Nathamuni. The *Divya Prabandham* sings the praises of Narayana (Vishnu) and his many forms. The Alvars sang these songs on deities of various sacred shrines known as the Divya Desams.

Grantha Chatustaya (Prasthanam Chatustaya) – The traditional method of studying *Vishistadvaita* philosophy is referred to as Grantha Chatustaya or Prasthanam Chathustaya. It is a four fold path of study. These are referred to as *bhashya prasthanam* (study of *Sri Bhashya*), *Gita Prasthanam* (study of the *Bhagavad Gita*), *prabandha prasthanam* (study of Tamil *prabandhams*) and *rahasya prasthanam* (study of esoteric texts). One of these texts in each *prasthanam* is followed according to the inherited traditions. The practitioners recite and recall the names of the lineage of preceptors both before the commencement and after the completion of study.

Jeer (Jiyar/Jiyyar/Jeeyar) is an Acharya or Swami who is a “teacher, guide or master” of certain knowledge. Traditionally, a reverential figure the Acharya serves as a “counsellor, who helps mould values, shares experiential knowledge as much as literal knowledge, an exemplar in life, an inspirational source and who helps in the spiritual evolution of disciples. An Acharya also refers to the head of a mutt. This position typically involves a ceremonial initiation called *diksha* by the mutt, where the earlier leader anoints the successor as Acharya. A Swami is usually those who interact with community on the behalf of the matha. The chief of most revered Vaishnava monasteries, are titled as Jeer, Jiyar, Jiyyar or Jeeyar.

Kaikaryam is a term used to describe devotional service to the deity as per *agamas*.

Kalakshepam is the process of teaching granthas by Acharya to his disciples. There are three different lineages that are based on the three main esoteric texts or rahasya-granthas that were taught by the acharya to his disciple through a process called kalakshepam. The three paramparas, called kalakshepa-paramparas, are named after these texts:

1. Rashasya-traya parampara (the grantha authored by Vedanta Desika in the language known as Manipravala, where three main Sri Vaishnava mantras are revealed.
2. Sri Bhashya parampara (Bhagavad Ramanuja's commentary)
3. Bhagavad-vishayam parampara (commentary on Nammalvar's Thiruvaymozhi)

Mangalashasanam means auspicious felicitations and refers to a Vaishnava concept, where a devotee offers their salutations and felicitations upon God due to a profound sense of concern for the latter. It is also as an exercise of forgetting their sense of self.

Mutt (Matha/Matham) is a spiritual and religious monastic establishment of any *dharmic* tradition usually headed by a mathadipathi , who has accepted *sanyasashrama*. It is a place where saints and meditational practitioners following the dharmic code, reside around a temple, living the life of worship or meditation with an ultimate goal of moksha or self-realization. A matha in Vaishnavism is like a college, designates teaching, administrative and community interaction functions, with prefix or suffix to names, with titles such as Guru, Acharya, Swami, and Jiyar.

Pancha-kala Kriya – The daily life of an orthodox Sri Vaishnava according to the *Pancharatra Agama* is arranged into five activities called *panchakalakriya*. These five specified activities at different times of the day constitute the devotional service which is rendered to the Lord.

Pancharatra Agamas – The *Agamas* are a collection of ancient scriptures which literally means a tradition or “that which has come down”. The *Agama* literature is voluminous and includes 108 Vaishnava *Agamas*, also called Pancharatra Samhitas. The *Agamas* are theological treatises and practical manuals of divine worship. The Shandilya Sutras (~100 CE) is the earliest known text that systematized the devotional *Bhakti* pancharatra doctrine and 2nd-century CE inscriptions in South India suggest Pancharatra doctrines

were known there by then. Ramanuja bridged ideas of Pancharatra movement and those of monistic ideas in the *Vedas*. Vaikhanasa *agamas* are also Vaishnava *Agamas*, concerned with the performance of practices such as rituals in Vishnu temples.

Parampara is a Sanskrit word that refers to the succession of knowledge from one guru to the next. The direct translation of parampara would be “uninterrupted series,” “continuation,” or “succession.” The practice of parampara allows for knowledge in spiritual, artistic and educational areas to be passed down directly through a number of consecutive generations without losing any of the message along the way. The direct lineage of parampara means that the current guru and the three that went before him are all worshiped by the disciple intending to carry on their teachings.

Prapatti (Saranagati) literally means ‘total surrender to God’. These are technical terms specially used in Rāmānuja’s philosophy, Viśhiṣṭādvaita. God-realization through self-surrender is the final or the only goal of life.

Purvashrama is a term used with reference to a sanyasi. It is a compound of the words pūrva (meaning before, prior to) and āśrama (stage of life), thus referring to the stage of life before the sanyasa stage. The word is used to address name or family relationships before taking vows of sanyasi. This is to give emphasis to the phase of life, where and when the pre-monastic life family relationships cease.

Purvacharyas are the acharyas who are previous to the current swami in disciplic succession.

Samashrayanam (Panchasamskaram or Chakrankanam or Mantropadesam) is a religious sacrament associated with Sri Vaishnava tradition of South India. It consists of five rites of initiation performed by a shishya (disciple) to be formally initiated into the tradition by an acharya (preceptor). Samāśrayaṇam is Sanskrit for, “taking refuge with God”. The term alternative term is pachasamskara which means “receiving five sacraments”. The other terms used in Parakala mutt tradition are Chakrankanam or manthropadesam

The samashrayanam consists of the five rites according to Sri Vaishnava tradition.

1. Tapa: The embossing of the impression of Vishnu's Sudarshana Chakra (discus) on the right shoulder of the initiate and the Panchajanya (conch) on the left shoulder of the initiate.
2. Puṇḍra: The application of the Vaishnava tilaka, the urdhva pundra, on twelve sacred locations of the body associated with Vishnu.
3. Nāma: The introduction of the suffix dasan (servant) to the initiate's new name, offered by the preceptor.
4. Mantra: The teaching of the Ashtakshara mantra and other sacred Vaishnava incantations.
5. Yajña: The instruction of the proper method of worshipping God.

Siddhitraya is a Sanskrit treatise written in the 10th century by Sri Yamunacharya. Siddhitraya was an important foundational text for the philosophy of Vishishtadvaita. It offers refutations of the philosophical positions of Advaita and other Hindu schools. The work consists of three sections, expounding the author's positions on the "three demonstrations": the concepts of ātmasiddhi (demonstration of individual self), īśvarasiddhi (demonstration of God), and samvitsiddhi (demonstration of reality in the empirical world). All three sections of the work are regarded to be incomplete.

Taniyan (Thanian) is an invocatory verse of glorification to an acharya which is usually composed/submitted by a shishya, that offers a brief synopsis of the life of preceptor. The chanting of at thanian thus represents our dedication, sincerity, duty, and respect towards Acharya.

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The book chronicles the origin and history of the oldest institution of Sri Vaishnavism – Sri Parakala Mutt, Mysore. Sri Ramanujacharya received the title *Bhashyakara* and a golden image of Lord Hayagriva at *Sharada Peetham* in Kashmir in 11th century. A poet-philosopher of 13th century, Sri Vedanta Desika, inherited the idol through a well-recorded spiritual lineage and established *Sri Brahmatantra Swatantra Matham* in 1359 CE with Lord Hayagriva idol as the presiding deity and his direct disciple as the first *mathadipathi*. A number of epigraphical records and literary works trace the disciplic succession from the first Jeer to the 36th Jeer of the present day. The migration of the *mutt* from Kanchipuram to Tirumala to Srirangapatna and finally to Mysore around 1700 CE is also well documented. Several *mathadipathis* played the role of ‘*Rajaguru*’ for Vijayanagara rulers, Mysore Wodeyars, and *samsthanadipathis* of Deccan region. The *mutt* has been a torch-bearer of Hayagriva worship in South India and *Sri Vaishnava sampradaya* of Sri Vedanta Desika for the last seven hundred years.

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